

Photograph by Elliott & Fry

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THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

*The World-wide
Work of the
Church
of England*

THE visit of the Archbishop of Canterbury will serve to remind American Churchmen of the world-

wide work of the Church of England. Less than seventy years ago there were but six bishops of the English Church outside of Great Britain. Now, in the colonies and in mission lands, there are more than one hundred bishops, as leaders of over 4,000 clergymen, in the work of upbuilding the Kingdom of God. The entire sentiment of the nation has changed from the time when Sydney Smith flung his polished sneer, "consecrated cobbler," at William Carey because he was trying to rouse the Christian conscience of England to a recognition of its missionary responsibility. To-day no land is sending more of the best blood and brains of the nation to the mission field. University men, clergymen and laymen are forcing their way into the very heart of Africa. They are leavening the life of the great cities of India and spreading out into her half million villages. They are laboring amid the snow and ice of the Arctic Circle, and the tropical islands of the South Seas. They are arousing China from her hopeless conservatism, and guiding the quick-

ened energies of Japan. The sun never sets upon the work that British Churchmen are doing in correcting error, enlightening ignorance, relieving distress, suppressing cruelty and enrolling thousands of alien races in the universal Kingdom where there is neither Briton nor Boer, Anglo-Saxon nor African.

*The See of
Canterbury and
Missions*

WITH all this varied and widespread work the Archbishop of Canterbury is intimately connected. The superficial observer may think of the Primate of all England as living a life apart from the busy world, or at most, a life whose interests are centred within comparatively narrow limits. An interesting article in *The Churchman* of September 17th, by one of the present Archbishop's former chaplains, gives an inspiring insight into the real life of an Archbishop of Canterbury. "He must be prepared," says Mr. Conybeare, "to give his mind wholly to difficult problems, say, in India or China or Africa or British Columbia, or perhaps in the Assyrian congregations of Kurdistan, and then immediately make a speech in the House of Lords on some matter of vital importance to the moral welfare of the people of Eng-

land." Not only must he be prepared to deal wisely and effectively with a wide range of subjects affecting the moral and spiritual welfare of the Empire, but from many lands, there come back to the island-home, from which they have in days past gone forth, the heralds of the Cross, to seek his counsel and sympathy in the many problems of missionary life. Thus the See of Canterbury is to-day a mighty engine of the missionary enterprise.

*The Associate
Secretary*

THE Rev. Joshua Kimber, Associate Secretary of the Missionary Society, was critically ill during August, but has now so far recovered as to be able to return to many of his accustomed duties at the Church Missions House. For thirty-eight years Mr. Kimber has served the cause of missions with unwavering faithfulness. He has seen a whole generation of missionaries enter upon their work. He has followed the varying fortunes of missionary districts and stations at home and abroad. There is probably no other member of the American Church who has so detailed and personal a knowledge of the Church's missions as he. THE SPIRIT OF MISSIONS heartily echoes the hope expressed by the Presiding Bishop: "May his devoted and most useful life be still spared to the missionary work of the Church Militant."

*The Louisiana
Purchase
and Home
Missions*

THE progress of missionary work in the United States is suggested by the Louisiana Purchase Exposition. One hundred years ago the territory included in the Purchase was practically an unknown wilderness. To-day, in the thirteen states formed from it, there are more than 30,000 congregations connected with various Christian churches outside of the Roman Communion (the figures for the Roman Church are not at hand), with more than 2,000,000 communicants. Scores of colleges and charitable institutions in those states are the direct fruit of home mis-

sionary effort. The men who in the early days left the more comfortable East to travel and preach amidst the dangers of the little known West have laid strong and deep the foundations of Christian commonwealths. In order that the religious significance of the event which the Exposition commemorates, may be the better understood, a number of the missionary societies, which have had a share in the Christian development of that territory, are planning for a series of meetings on the last three days of October. On Saturday, the 29th, in Festival Hall, on the Exposition grounds, there will be a mass meeting at which addresses will be made by representatives of three or four Christian bodies, who will outline the contribution made by their respective churches to the religious development of the Far West. Bishop Tuttle will speak as the Church's representative on this occasion. On Sunday missionary sermons will be preached in a number of the local churches, and on Monday, at the Exposition grounds, a second mass meeting will be held. It is most wise that every effort should be made to emphasize the religious significance of a great national event and the commemoration of it. We hope that every Churchman who plans to be in St. Louis on the days of the commemoration will consider it his privilege to attend one or more of the proposed sessions.

*The
Foreign Field
and Christian
Reunion*

IN most mission fields abroad there is a growing desire for Christian unity. This has been particularly noticeable in China within the past two years. "The feeling after unity," says Bishop Graves, "is rapidly gathering strength, and, though little is said, men are earnestly thinking and praying about it, and in the end there is bound to be an influence on the home Church." Some of Bishop Ingle's best work was in promoting the desire for unity, and in trying to show how it might be made effective. Writing from Kuling a few months before his death, he said: "I

have many friends among the people here, chiefly missionaries, and can feel friendships both personal and toward the mission growing stronger. A feeling of dissatisfaction with our divided Christendom grows stronger, too, from year to year, both in my own heart and all around. The way is by no means clear, but we are drawing closer one to another." Such utterances from close observers and wise men justify the hope that the beginnings of unity lie in the foreign field. This fact should prove an added incentive to the Christian people of the home land, to find a way to corporate oneness. May not the Church lead in bringing to pass this hope and desire of the mission field?

*The Service of
a Mission
Hospital to
Native Life*

THE Church must not only send missionaries, it must provide them with proper equipment. True, it is rarely

wise to spend much money in buildings when a station or an institution is young. In this particular a conservative policy has been followed by the Church's representatives, especially in the foreign field. The numerous illustrations which appear in the pages of this magazine, showing the equipment of country stations, and sometimes even of the missions in the cities, indicate how comparatively little has been expended on bricks and mortar. But the time comes when good buildings, it may be even impressive buildings, are a necessity. That is the case to-day at St. Luke's Hospital, Tokyo. Here is an institution of proved success. Its work is twofold. First of all, it is a missionary agency. It is one of the means whereby the Gospel is brought close to the hearts and homes of people who would often, otherwise, not be reached. Because it is a missionary agency and therefore representative of Christian love and enterprise, it must have the best possible equipment. To permit it to struggle on in an inadequate building and with limited facilities may very easily impress an observant people like the Japanese with the conviction

that the spirit which started the institution cannot be very deep-rooted if it is not strong enough to carry forward what has been so well begun. In the second place, St. Luke's Hospital can render a great service to Japanese life by setting a standard of what a hospital can and ought to be. It is not important that St. Luke's should try to minister to all the people who need physical relief. It is important that while its work should be as extended as possible, it should also be of the highest quality. These two reasons are sufficient ground for the request for help which Bishop McKim and Dr. Teusler make. Give them an adequate plant, and shortly they will show us a self-supporting institution.

*The Service
of a Mission
Hospital to
Foreigners*

ST. LUKE'S, however, renders another service which must commend it to people in this country. It is

practically the only hospital in the Empire where foreigners may receive satisfactory treatment. American and European residents of Japan are constantly experiencing the value of its services. Recently the *Japan Mail* published a letter from a correspondent warmly commending the skill and care shown him while a patient in the institution. Not from Japan only, but from all parts of the East, from Rangoon, from Manila, from Hong Kong, Peking and Tientsin, men and women of our own race have come to St. Luke's in need, and have gone away grateful for the blessing of restored health. Dr. Teusler returns to Tokyo next January. He should leave this country with the assurance that the necessary money will be provided.

*Indians and
White People in
Oklahoma and
Indian Territory*

BISHOP BROOKE is deeply concerned about the unsatisfactory social and religious condition of most of the

Indians in his district. Some of them he finds to be industrious and sober citizens, but the great majority, as they

mingle more closely with the whites, seem to become less open to religious influence and less thrifty and industrious. The present condition seems to be due partly "to the ill-directed kindness of the Government system, past and present, by which the Indian receives too much to feel the necessity of developing into a self-respecting, self-supporting man," and partly to the treatment accorded by "greedy white men who take advantage of their childish thriftlessness, think of them only as a useless and troublesome people to be gotten out of the way, and sell them the liquor that is their destruction." How to better the spiritual condition of the Indians, the Bishop is not entirely clear. Of one thing he is certain—the Church must endeavor to make a large element of the white people more just, more neighborly and less grasping.

*One Encouraging
Request*

THE Bishop has recently been much encouraged by a petition presented to him from some of the Cheyenne Indians at the Whirlwind station, where an Indian deacon is at work, for the establishment of a mission day-school. This is an indication that the Church has secured their confidence, and that they are ready to commit their children to its care. Bishop Brooke believes that the needs of the Indians in his district will be met better by day-schools than by boarding-schools. It is most desirable that the children should live at home, and that the responsibility for their support should be placed upon their parents. The Bishop hopes to have the school in working order this autumn. He has a building which can be turned to account, but he needs help in furnishing it and in providing running expenses.

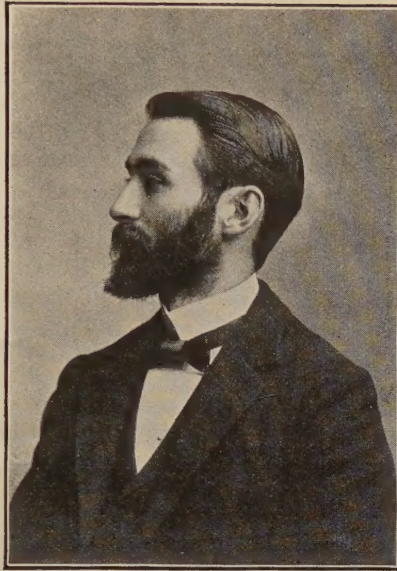
*Christian Gains
in Central
Africa*

NINE hundred and forty-seven confirmations during the past year, tell one of the features of the progress made in the Universities Mission to Central Africa. Every one of these new communicants

had passed through a long period of probation and training, in some cases extending over several years. The adult adherents of the mission now number about 14,000, of whom 4,400 are communicants. For some unexplained reason, a Christian school cannot be erected in British Central Africa without government permission, while no such condition is made for the opening of Mohammedan schools. Mohammedanism is not an old established religion in Central Africa, and is not, therefore, as in some parts of the world, so closely bound up with the framework of society as to claim such consideration on the ground of political expediency. It is really a missionary competitor with Christianity. Yet a Christian Government opens the door to the non-Christian faith, and closes it against the representatives of the Christian religion.

*A Chinese Con-
gregation and Its
Need of a
Church*

ONE of the newest stations in the District of Hankow is at Taihu, a town of about 20,000 people, where the mission is under the care of a Chinese catechist working under the supervision of the foreign staff at Nganking sixty miles or more away. During the last six months, thirty-six people have been baptized. The outlook for further growth is so promising, that steps are being taken for the erection of a simple church in the near future. The present rented Chinese house is unsuited to aggressive work. On a recent visit to the town, the Rev. C. F. Lindstrom called a meeting of the Christians, who considered plans for securing permanent quarters. They decided to start a subscription at once, and the full amount necessary for the purchase of land was immediately subscribed by the Chinese. Having done this, the little group of Christians has exhausted its resources. The erection of a modest building, such as they hope for, will cost about \$500. In order to carry out their plans, they must have aid from the home Church. Who will help them?



RUDOLPH B. TEUSLER, M.D.

What Might be Done for St. Luke's Hospital, Tokyo

BY RUDOLPH BOLLING TEUSLER, M.D.

SOME years ago hospital work was undertaken by our Church in Tokyo. The effort did not prove successful and for a time the inexpensive building in which the experiment had been made was unused. This was the state of things on my arrival in the spring of 1900. A year of preparatory work made it possible to make a fresh start by opening four rooms of the old building. At that time it was practically devoid of any furniture or fittings. Dispensary work was begun with three native assistants. The success of the enterprise was immediate, and a few months later two wards and a few private rooms were equipped. Still later the increasing demands for hospital care made necessary the opening up of the rest of the building. All this progress was secured without asking any aid from the Church at home.

In the fall of 1902 a training-school for native nurses was begun, with Miss Iyo Araki, who received her training in

Richmond, Va., as head nurse and superintendent. We now have nine pupil nurses, who are given a systematic course of lectures and examinations. Though several on entering were not baptized, all have now become Christians, and Bible instruction forms a regular part of the training. There are three foreign physicians, besides myself, practising in Tokyo, and their services have been obtained as regular consultants to the hospital and dispensary. They have full access at all times to the hospital and constantly make use of it for their patients, both Japanese and foreign.

The number of patients steadily increased until the wards and private rooms were full to overflowing and important cases had often to be kept waiting. In several instances we lost wealthy and influential patients for want of room. It was necessary that the hospital be enlarged at once, or the work would be seriously hampered. Bishop McKim loaned special funds for this purpose, with the

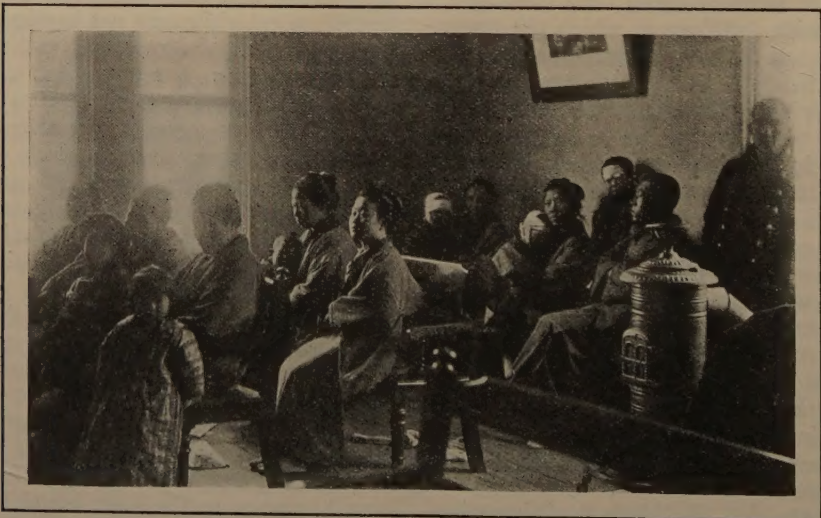
720 What Might be Done for St. Luke's Hospital, Tokyo

understanding that the money be returned as rapidly as possible. An annex was built containing operating rooms, seven new private rooms, a large drug store and several rooms for a new dispensary. The space occupied up to that time by the dispensary in the old building was utilized for ward room and quarters for the nurses. These additions have added greatly to the usefulness, as well as the earning power, of the hospital. The pharmacy is doing a good business, and the private rooms are producing a steady income. The money thus earned is at once put into supporting charity beds in the wards and defraying the expenses of the dispensary.

Among our patients during the past year have been several members of the Japanese nobility, and men of the highest influence, both in the army and civic life. The little hospital is fast becoming well known throughout the ports of China and the Philippines.

The out-patient department has an attendance of from twenty-five to forty daily, who receive treatment and medicine free or at a nominal charge. The dispensary is open from 8:30 A.M. until 1 P.M. There is a special department for

diseases of the eye and ear. Before dispensary hours each morning the wards are visited, directions are given to the nurses for the day, surgical dressings are attended to, and by nine o'clock the out-patient work is in full swing. Most of the work is surgical, and patients of both sexes and all ages form our daily clinic. Fishermen and sailors from the junks in the near-by harbor; merchants and petty craftsmen from all parts of the city; soldiers, policemen, school teachers, students, coolies, all are represented. They are allowed to smoke their tiny pipes in the waiting room, but everywhere are order and quiet and that gentle courtesy in speech and demeanor which in all things characterizes the Japanese people, and forms so pleasing an element in any dealings with them. Life runs smoothly for all, so far as the observer can see, and however heavy the burden of sorrow or pain, it is kept to themselves. There are always many babies and children to be treated, and we need very much a large, pleasant ward for the proper care of these little ones. It is at this age that the ounce of prevention can be most efficiently applied, a truth for the most part but poorly



"THE OUT-PATIENT DEPARTMENT HAS AN ATTENDANCE OF FROM TWENTY-FIVE TO FORTY-FIVE DAILY"

recognized in Japan, where, though children are dearly loved, they are often unwittingly neglected when sick, through ignorance on the part of the parents.

We have prayers and a short address every morning in the dispensary, attended by the staff and nurses. This winter we will have a Bible-woman who will give her entire time, under the direction of one of the foreign lady missionaries, to seeing the patients in the hospital and dispensary and visiting them in their homes. Mr. Tucker and Mr. Welbourn have consented to act as chaplains, visiting both the Japanese and foreign patients, and the Rev. Mr. Kobayashi will continue his Bible instruction, which he has

vants. Practically all the staff are Christians.

We have outgrown the capacity of the wards and annex built three years ago and the need for a new building and increased ward room is imperative. The results obtained have clearly demonstrated that the work will be self-supporting, but it would take a long time to save enough money to purchase the necessary land and



"A WARD FOR CHILDREN IS ESPECIALLY NEEDED"

given so faithfully during the past eighteen months.

During the past year there have been in the hospital 126 major operations and 330 smaller ones. The ward patients numbered 209, and there were 7,768 consultations in the dispensary. The drug store put up 9,927 prescriptions.

Instead of the one assistant and servant of three years ago, we now employ three assistant physicians, one a resident, a dispensary superintendent, two druggists, ten nurses and several ser-

erect new buildings. Meanwhile several valuable years would be lost, in which our usefulness would be greatly curtailed. The opportunity which is now ours, as the result of three years of hard work and constant effort, would slip from us, unquestionably not to return again. Changes are very rapid now in Japan and institutions which take advantage of the times grow in like proportion; but, unfortunately, the converse is also true, and that work which does not show itself really progressive and capable will

without question be left far behind in the confidence of the people.

Last March St. Luke's was tendered the Japanese Government for use in the present war, should the military hospitals become overcrowded. General Terauchi, head of the War Office in Tokyo, on behalf of the Department, accepted the offer should the need arise. The death of soldiers at the front will leave many bereaved and indigent families throughout

School, the hospital and two mission residences stand, and is the only land over which the hospital can extend. The price of this is \$7,500, and the new building will cost about \$16,000, which includes all furniture and equipment and a small home for the nurses. Of this, \$4,000 has already been secured in Tokyo, part of it the proceeds of a concert given at the English Legation for the benefit of the hospital by Lady MacDonald, and a gift



"FISHERMEN FROM THE JUNKS IN THE HARBOR COME TO THE HOSPITAL"

the Empire and we want to succor them in their distress and sickness.

We urgently need two large wards, one for men and one for women, and a separate building for the nurses and school. They are in the way in the hospital, and the room they now occupy should be used for other purposes.

A ward for children, with three small rooms, is especially needed, as we have no proper accommodation for them. On the present hospital site there is no room for further building. An option has been secured on an adjoining piece of land which it is very desirable the mission should own. It completes the square on which the Bishop's house, St. Margaret's

secured by her friend from a friend. We need, therefore, \$20,000. This would increase the capacity of the hospital to nearly 100 beds, and allow us to take full advantage of the opportunity which is before us.

From the point of view of an assured business success it is worth while to enlarge St. Luke's. By the actual results obtained during the last few years it has been fully shown that if a mission hospital is properly equipped and managed in Tokyo, it will be easily self-supporting. By meeting the present demand for enlargement the Church can establish an institution which will give a practical object lesson of the philanthropic and

charitable side of Christian missions, and which will need no further aid so far as running expenses are concerned.

The Church at home is not without responsibility for Americans and Europeans resident in Japan. Many of them are our own Church people. St. Luke's is the only hospital in the Empire equipped for the proper care of foreigners. Moreover, it is the only mission hospital in the whole of the Tokyo diocese and, therefore, the only channel through

few larger institutions, notably the University and Red Cross hospitals, are doing good work and will in time be suitably equipped. But Tokyo has a population of nearly three million people, and needs many more large hospitals, thoroughly well-appointed and capable of giving good service to rich and poor alike. In the Christian hospital we have one of the most efficient means of reaching the people, winning their confidence and leading them to Christ.



DR. TEUSLER WITH
SOME OF HIS NATIVE
ASSISTANTS AND THE
STAFF OF JAPANESE
NURSES



THE PRESENT FRAME BUILDING OF ST. LUKE'S HOSPITAL

which the Church is trying to discharge her duty toward the Japanese Christians, so far as providing care in the time of sickness is concerned. But our doors are open not only to the Japanese Christians and the foreign residents, but to everyone, rich or poor, Christian or heathen.

Tokyo is the centre of all that is best in Japanese accomplishments, since the restoration of the Mikado in 1868. The city contains many small hospitals, managed as private enterprises by individual physicians. As a rule they are poorly equipped and indifferently conducted. A

As an illustration of the far-reaching results often obtained from mission medical work, through the grace of God, let me tell the story of an old watchmaker who first heard of Christianity in the waiting-room of our dispensary and in the wards of St. Luke's Hospital. He was a cripple, a paralytic, and before reverses overtook him, owing to continued sickness, a man of position and weight in his community. He was brought to the hospital, and showed marked improvement from the first. As time progressed, from being very doubtful of his own personal need of salva-

tion, he became an interested listener at our daily prayers and Bible instruction in the hospital, and finally, after his return home, under the continued teaching of our catechist, a zealous convert. He was baptized and seemed very happy for a while. One afternoon when passing his little shop I stopped to have a chat. I found him pondering over his Bible. He told me that he did not feel that he was doing his part in obeying Christ's command to spread His Kingdom amongst men; and this thought made him anxious and unhappy. We were then having twice a week and on Sundays regular services for the public in the little dispensary. He hardly ever missed one of them, though, owing

to his infirmity, he was unable to walk a step, and had to be carried to and fro on the back of his servant. I suggested that he stay after each service and talk to those most interested, and teach them as he himself had been taught, telling them the simple story of his faith as he knew it. To this he consented, though hesitatingly, for, as he explained, he had but recently moved into the neighborhood and knew but few people. From that day the man not only followed out the suggestion, but so far as I could see he never missed an opportunity to speak a word for Christ. His wife became a Christian, and within a year five of his friends were baptized.

AN ITEMIZED ESTIMATE

Any of these items or any part of any of them may be given. The wards and rooms may be named as memorials.

1. A men's ward, including equipment, to contain 20 beds, to cost about	\$2,000 00
2. A women's ward, including equipment, to contain 20 beds, to cost about	2,000 00
3. A children's department, containing a ward and four smaller rooms, 15 beds in all, to cost about	2,500 00
4. A building for Training School and quarters for Japanese nurses, to cost about	2,200 00
5. Seven private rooms, to cost each about \$250.....	1,750 00
6. Enlarging two of the old wards, to contain 12 beds, including equipment, to cost each about \$800	1,600 00
7. New laboratory apparatus and hospital equipment	2,000 00
8. Bath, sanitary arrangements and plumbing, about	1,950 00
	<hr/>
	\$16,000 00
9. To purchase adjoining land for building purposes	7,500 00
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	\$23,500 00

Dr. Teusler is a Virginian who, after his graduation from Richmond College, completed his medical course at the Virginia Medical School before he had attained his majority, and was consequently obliged to wait before he could be admitted to practice. He, however, won an appointment as instructor in the school, and later entered private practice in Richmond and earned the confidence of physicians many years his senior. His professional career at home seemed to be assured when he volunteered for service abroad. With Mrs. Teusler, who is a sister of Dr. E. L. Woodward, our medical missionary at Ngankin, China, he left New York in January, 1900. His work in Tokyo has won not only the confidence of the Bishop and all the members of the mission staff, but has secured for him a high place among physicians in the Far East.



THE ARCTIC SUN SETTING AT MIDNIGHT

Point Hope Happenings

I. Looking Backward

BY THE REV. JOHN B. DRIGGS, M.D.

WHEN one comes to review the year's work at Point Hope, he naturally asks himself, What has been accomplished?

I see a band of earnest, sincere Christians growing up around the mission. Of all of those confirmed by Bishop Rowe in August, 1903, I have reason to feel proud. They have remained faithful to the vows they made, and have in every way continued steadfast in the faith. The same can also be said of those who have been baptized.

There are twelve more candidates fully prepared for the Bishop's next visitation, and fifteen or eighteen partially so. The young men are marrying their wives, and there are now twenty of the villagers regularly married. All would do so, but I believe it best to observe caution and marry only those who will prove a shining example to the others.

If I take the people as a mass to-day, and compare them with what they were a few years ago, I find that there has been a gradual improvement for the better all through. Could some old villager, who has been taking his long sleep for many a

year, be brought back to life, he would find a great change among the people.

The Bishop's visitation and confirmation in the summer of 1903 helped the work greatly. Those confirmed have shown a great regard for the small crosses he gave them. Sam Rock wanted to know whether the cross could be buried with him when he died. Later in the season he was taken ill. On going to his *iglo* I found him wearing the cross. During the winter Lily Kilman's infant was very ill. I found the father and mother wearing the crosses, while they watched their little one's struggle for life.

The school work has continued all through the season, and has made some progress, even under the unfavorable conditions of an almost daily freeze-out. I believe I have arrived at the solution of making the young people better English speakers, and am having them conjugate their long compound words, then turn around and conjugate the whole English sentence that such words represent. The scholars find it difficult to master the English pronunciation, but by daily drills they are doing better.

Neither the whaling or sealing season proved a success, and I am afraid the na-

tives will scarcely have their *caches* half full of meat for next winter's use.

II. Looking Forward

BY EDWARD J. KNAPP

ON July 22d, just after sunset, which was a little before midnight, I landed at Point Hope, on the north beach. Dr. Driggs, who had seen the steamer—the *Corwin*—rounding the point, came down to the shore with several Eskimo men and boys to meet and welcome me. He was expecting me, for somewhat earlier this season a whaler had brought him copies of *THE SPIRIT OF MISSIONS*, in which he had read that I was coming out to relieve him. The dory in which I had come ashore put back at once to the steamer, which very soon went northward. The Eskimo men and boys seized upon my luggage and carried it up to the mission house. So ended my long journey from New York. It has been prospered in every way.

I found Dr. Driggs very well. The winter had proved a long and lonely one to him, the longer, no doubt, in anticipation of the vacation so much delayed, which he greatly needs and is now about

to enjoy. On the return of the *Corwin*, after several days, Dr. Driggs might have gone south, but delayed his departure until the arrival of the revenue cutter. Meanwhile he is teaching me many things about the mission that I shall find useful when left alone.

It would be difficult for me to express in adequate terms my admiration for the work that Dr. Driggs has done here. His patient devotion cannot have been excelled in Alaska or anywhere else in the mission field. His affection for and gentleness with the Eskimo people have completely won them. The relationship existing between them is something akin to the patriarchal.

Dr. Driggs has evidently done much to uplift these native people in every way. He has improved their morals, enlarged their mental vision, and taught them spiritual truth. Last Sunday it was interesting and touching to see the individual members of the native congregation stand forth at the close of the service and one after another, with bowed heads, offer up their petitions to God, praying Him to teach them what He would have them do and to lead them in the right way. They have been taught to ask for spiritual blessings, rather than for physical and temporal ones, and they, in their turn, when they have travelled off and met natives who have not enjoyed the advantage of living near the mission, have taught them also to pray.

Dr. Driggs talks the vernacular like a native, and is able to teach and preach in it. He has learned the language only after long years of study, has reduced it to writing and is beginning to give it some grammatical form. He has given me quite a vocabulary and some little instruction, to enable me to make myself understood by the older people who do not speak any English. The younger



ESKIMO MOTHER AND CHILD FROM ARCTIC ALASKA

people, taught in school, speak English and write it a little.

The Eskimo I find attractive in many ways and I feel sure I shall be able to get along with them. During the coming winter, I am told by Dr. Driggs, there will not be as many people here as usual. For already this season fifty of the natives, men, women and children, have gone away on whalers to the eastward as far as the mouth of the Mackenzie River, and many of them will not return for a year or so. Who can tell how many of them will ever return? For life on board these whalers means moral degradation to both men and women, especially the women, and in all likelihood physical decay and death. The peril incurred to their spiritual welfare must be even greater. The departure of the Eskimo on whalers from time to time is one of the most serious drawbacks and discouragements to be met with in the work here.

Perhaps some readers of *THE SPIRIT OF MISSIONS* are asking, "What sort of a place is Point Hope?" The point is a narrow sandspit about eighteen miles long, extending out from the mainland into the Arctic Ocean in a southwesterly direction. It would not seem to have been formed by alluvial deposits, for there is no river of any size emptying into the Arctic just here. It has been piled up, most probably, by the warring waves and currents of the ocean. From the mission, looking landward, that is northeastwardly, one sees a line of coast about forty-five miles long of bald rocky cliffs, and in the interior, ranges of hills of no great height. Northwardly lies the limitless expanse of the Arctic Ocean, the surf of which breaks on a broad sandy beach less than a thousand feet from the mission house. To the west and south stretch the level, grassy, flower-starred reaches of the point, much resembling the scenery of the plains. From here one would have to travel more than 150 miles to find a tree. About a mile to the west is the native village called by the people Tigara, and a short distance south is the weird Eskimo graveyard, two miles

and more in length by about a third of a mile in width, a part of it no doubt very ancient, where from time immemorial the Tigara people have not buried their dead, but have elevated them above the ground on the implanted jawbones of the whale. Exposed to the weather, the jawbones have bleached so that they resemble the trunks of blasted trees, and the bodies have dissolved. Many of these ancient so-called graves have fallen into utter ruin and the bones and clothes that shrouded the dead lie scattered on the ground. But it is pleasant and hopeful to see growing up among them delicate wild flowers of the most beautiful forms and colors—the daisy, the yellow poppy, the forget-me-not, both blue and white, the monk's hood and many others new and strange to me, emblems of the resurrection at the last day when these dry bones shall live. More hopeful still it is to see the rude wooden cross that marks the more recent graves where rest the bodies of the Christian dead, sometimes buried under the ground, but as often placed above it (but not elevated on whale jaws), for in this climate, so rigorous in winter, no other course is really practical.

The combined school-house and chapel is no longer suitable for its purpose. It is built of lumber, unsodded, is old and racked by the storms and is said to be



ESKIMO MEN FROM ARCTIC ALASKA.



"THE TIGARA PEOPLE HAVE NOT BURIED THEIR DEAD BUT HAVE ELEVATED THEM ABOVE THE GROUND ON THE IMPLANTED JAW BONES OF THE WHALE"

very cold in winter. In fact, the Sunday congregation is often obliged to keep up a constant stamping of the feet throughout the service to prevent freezing, and on week days, when the chapel does duty as a school-house, it is a common thing for the ink to freeze on the pens of the Eskimo boys and girls who are struggling with the mysteries of writing. Bishop Rowe and Dr. Driggs are most anxious that a new house should be erected in the near future. Their devoted service as the Church's messengers to these people should insure a speedy fulfillment of their desire. The mission house

in which we live is a rather low, wooden structure with double walls and double floor, and is sodded all over. It is snug and warm, so low that the gales sweep over it, and so tight that the sound of the surf thundering on the beach near by does not penetrate.

The atmosphere that hangs about the place is strange and fascinating, and I feel sure that the work here is going to prove very interesting. My hope is that I may be of some real use to the little ones (for the natives are in most ways like children) who are to be left in my care.

Fifteen years ago Dr. Driggs was a physician in Wilmington, Del. A naval officer, a Churchman, who had visited Point Hope on one of the revenue cutters, found the Eskimos in great need of some one to teach them how to live decently. When the Board of Managers decided to open a mission and called for a volunteer, Dr. Driggs responded and reached Point Hope in the summer of 1890. He has been at his post for fourteen years, with the exception of one year's furlough in the United States in 1895-6. When Bishop Rowe visited Point Hope, in the summer of 1903, he ordained Dr. Driggs to the diaconate. Mr. Knapp is a layman who, about five years ago, when Bishop Rowe was hard pressed for helpers, gave up his practice as a lawyer in New York and volunteered to take charge of a mission, at his own expense. Bishop Rowe stationed him at Rampart on the Yukon River. After spending about four years there, Mr. Knapp returned to New York in the autumn of 1903, and last spring, when it became evident that no one outside Alaska would volunteer to go to Point Hope, that Dr. Driggs might have a holiday during the coming winter, Mr. Knapp offered for this service.



THE RIGHT REV. SHELDON M. GRISWOLD, D.D.,
BISHOP OF SALINA

Church Work in the State of the Three I's

BY THE RIGHT REVEREND SHELDON M. GRISWOLD, D.D., BISHOP OF SALINA.

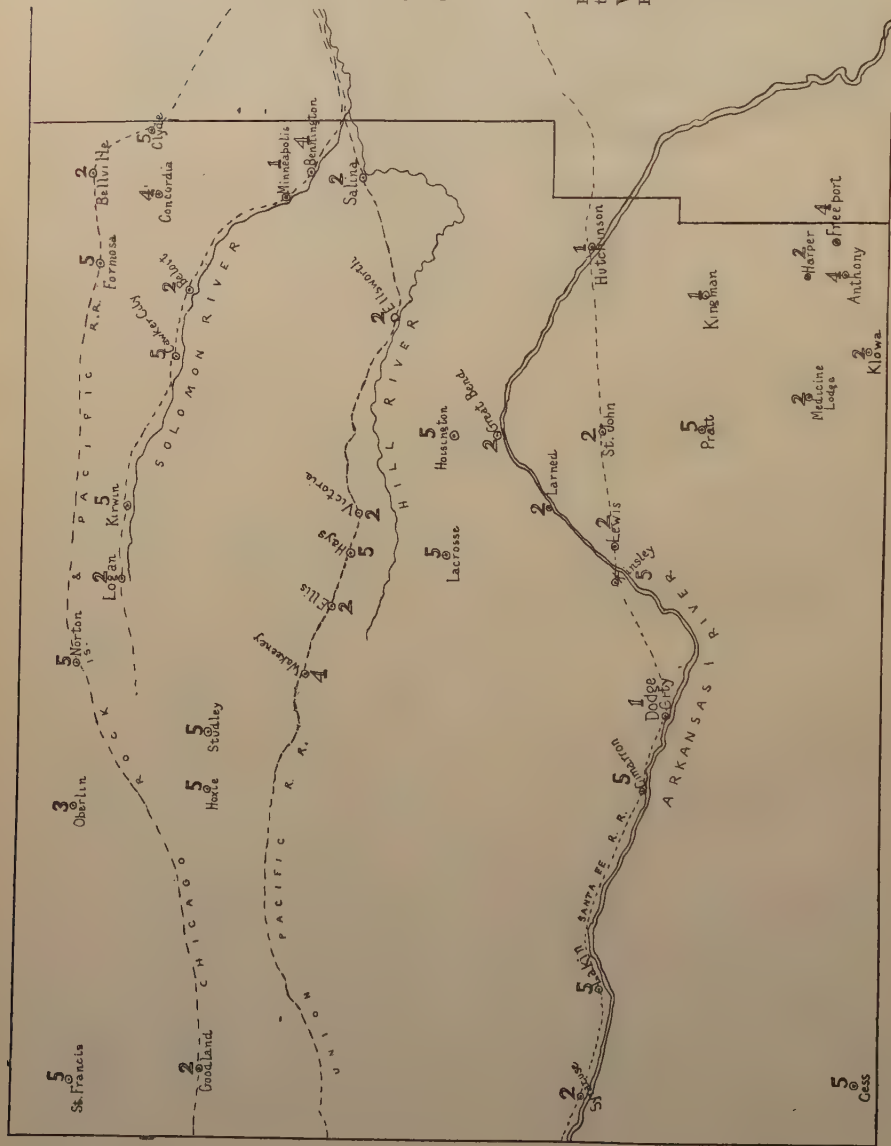
THE history of the Church in what is now the District of Salina is brief, but not lacking in interest. Until three years ago it was part of the Diocese of Kansas, in some sense partakes of the history of that diocese, and may claim as its own the missionary heroes whose names are enshrined in the hearts of its people.

Kansas! What memories of toil, endurance, and struggle for the maintenance of principle the name recalls. Few are ignorant of the conditions of its admission as a territory, and the throes which accompanied its birth into the sisterhood of states. Born in the midst of strife, the state has from the first had for its inhabitants the kind of people who were strong to endure. The Puritan element, with severe ideals and determination, has fixed the character of its civilization. Men and women who have come here and remained were the

kind who either would triumph over untoward circumstances, or else had no means to go elsewhere.

Kansas, in the mind of the average well-informed person, brings visions of bloodshed and war, in the early days, and grasshoppers, cyclones, hot-winds, defaulted mortgages and cranks, in later days. These may be marked features in the brief but interesting story of the settlement of an apparently dry and unproductive land, but may give a picture distorted in proportion, incomplete in detail and lacking in harmony of color.

Kansas is a typically western state. Notwithstanding the New England emigration societies, the majority of the early settlers came from western states, and the proportion has continued. It is sometimes called the "state of the three I's," because Illinois, Indiana and Iowa have contributed so largely to its population.



The District of Salina includes that part of the State of Kansas west of the west line of the counties of Washington, Clay, Dickinson, Marion, Harvey, Sedgwick and Sumner.

THE MISSIONARY DISTRICT OF SALINA

Fifty years ago Kansas was made a territory extending from the Missouri river to the summit of the Rockies. Seven years later it was admitted as a free state, having its present boundaries. Since then prosperity has come. The editor of our *Atchison Globe* says that it is only one generation from the covered wagon to the automobile. The "prairie schooner" and the "devil's wagon" are seen on our streets side by side.

When the pioneer missionary bishop was sent to the Southwest, this region was part of the "Great American Desert." The occupants of this ocean of short grass were buffaloes, wild cattle, coyotes, jack rabbits, and a few Indians. There is no indication that either Bishop Kemper or Bishop Polk ever had occasion to minister or establish any work here.

The Diocese of Kansas never was a missionary district, but for the Church it has always been a missionary field, and its missionary character was recognized when the last General Convention relieved the Diocese of Kansas by creating the Missionary District of Salina.

Salina embraces five-eighths of the state—50,000 square miles—and has a population of about half a million people. It is no longer a rough frontier country. Tales of adventure, of lawlessness and violence still linger in the memory of the pioneers; but now life and property are *safe* everywhere. The citizens have a wholesome respect for law, except the constitutional enactment of prohibition, which is more honored in the breach than the observance. It is an agricultural region and every year sees land which was once thought to be dry and unproductive covered with valuable crops. The eastern portion of the district lies in the wheat belt. There is a difference between the eastern and western portions; the former is covered with beautiful fields of waving grain, and is green with growing corn, has pleasant farmhouses and busy towns; while the latter presents wide stretches of brown and barren prairie, treeless and unattractive, with occasional houses and small towns. Yet the unbroken prairie

has a rare beauty, with its limitless view and clear air through which the sunset is most glorious and the stars fill the great expanse of the heavens.

The largest city is Hutchinson, with 11,000 inhabitants; Salina has 7,500. There are two places of 4,000 and ten others of more than 2,000. There are altogether thirty towns of more than 1,000 inhabitants.

This is a homogeneous American people. The average of intelligence is very high and the same qualities which have given stability to those who have redeemed the land, have planted the schoolroom everywhere. It is a democratic society, in which manhood and personal ability count for much. The prominent features of its present development are material prosperity, civic improvement, intellectual activity, and a striving after culture, morality and religion.

The greatest religious force has been Methodism. The Methodists have been the pioneers, and deserve honor for their earnest efforts and faithfulness. Other Christians also have pushed their work with zeal. While this is true, and while the people are not irreligious, it is also true that large numbers of men hold no allegiance to their various denominations and are open-minded to a rational and dignified presentation of the claims of religion.

The Church is weak for two reasons: First, because a majority of the people came from parts of the country where the Episcopal Church is little known, and either brought their own forms of religion with them or left them behind altogether. Secondly, because it was a physical and financial impossibility for the Diocese of Kansas, with the resources at its command, to do much for its extremities. An additional reason is the mistaken policy of demanding the strongest and best of the younger clergy for curacies and parishes in the older and established communities. If the vigorous and sturdy men of the older communities are seeking their fortunes and making their homes under new condi-



SOME VIEWS OF THE CHURCH'S PLANT IN SALINA

- | | |
|----------------------------|--|
| 1. Bishop's House | 3. St. Paul's Church, Goodland |
| 2. The rectory at Goodland | 4. Holy Apostles', Ellsworth, one of the better churches of the district |

tions, they cannot be led except by men who are morally and intellectually fitted to lead.

While the Church is weak here at present, it is especially adapted to meet the conditions of life and the developments of civilization as they are. The opportunity is ours now, and as in the future the ideals of the nation will largely be what the Middle West shall make them, it is most important that the Church should realize the need of strengthening the work, and that *now* is the time.

Bishop Vail, the first Bishop of Kansas, with the Rev. Dr. Beatty and the Rev. J. H. Lee, were the pioneer missionaries of this region. Bishop Thomas and Archdeacon Brady were most zealous in their labors. Bishop Thomas endeared himself to many, and commanded the respect of all who knew him. He

gave his life for this work, and died in the city of Salina, and in the school which he had built.

The stories of Archdeacon Brady, which are doubtless familiar to many, belong to a past era. Though but a few years ago many of the events which he related occurred, the times have changed, and while the people and the work are no less interesting, they are somewhat less picturesque.

Bishop Millspough, Archdeacon Watkins and Dr. Krum continued and extended the work until the Church relieved the Diocese of Kansas of this responsibility. The Rev. J. C. Anderson, who was the only missionary of the Church in ten of the northwestern counties, fortunately still is in the district, caring for missions in four counties in the southwest.

Wherever it is possible to place a good

missionary to live, there the Church is growing, and indeed it is growing in some places which can only be ministered to by a clergyman living at a distance.

At the present time there are two independent, self-supporting parishes; thirty-four other places are served by eight men. This means that it is necessary to group several stations under the charge of one clergyman, and many promising fields are yet untouched. Nevertheless, since my arrival in the district the work has increased two-fold. There are twice as many missionaries, twice as many self-supporting parishes, and services of the Church are held in twice as many different stations.

Under the providence of God, the greatest hope for the future lies in the fact that the missionaries are without exception able and devoted men. There is an *esprit de corps* and loyalty on the part of our well-trained and consecrated men which makes the Bishop's work easy and his life full of joy.

During the past year two rectories,

the Bishop's house, and a new dormitory for St. John's School have been added to the property of the district. Plans are being perfected for a cathedral church—the gift of Mrs. H. G. Batterson of New York—and four churches are to be built at Anthony, Freeport, Kiowa and Wakeeney.

St. John's School, at Salina, is a military school for boys, of which the Rev. R. H. Mize is the rector. It was founded by Bishop Thomas in 1887, and fostered by Bishop Millspaugh, who remains one of its trustees.

In a state like Kansas, where the desire for education is widespread, it is important that the Church should maintain a school which will rank with other good schools in scholarship, and add to the cultivation of manliness and godliness. St. John's is the only school of the kind in a very large area of our country, and draws its pupils from Colorado, Oklahoma, New Mexico and Missouri, as well as from Kansas. It is the one work of the Church which is really strong here.



THE MAIN STREET AT KINGMAN ON THE OCCASION OF A CATTLEMEN'S PICNIC



DEACONESS RANSON: TOKYO



MISS MEAD: TOKYO



MISS HEYWOOD: TOKYO

Some Recent Recruits for the Mission Fields Abroad

“IF I could afford to engage a deaconess for my parish, she should never go to Japan,” was the comment of a clergyman who was asked to give the Board of Managers his estimate of Miss Anna Love Ranson’s qualifications for missionary service. Doubtless he would not wish to be understood as believing that the claims of work in a parish in the United States were superior to the claims of the mission field. However that may be, Miss Ranson goes to Japan, where for the present at least she and Miss Heywood will live and work together, as they have lived and worked for the past two years at St. Faith’s deaconess school. Miss Ranson was born in the missionary parish of Charlestown, W. Va. Her early education was under private teachers. In the year 1900 she graduated from the School of Domestic Science in Boston. After a two years’ course at the New York deaconess’ school she was ordained in September, 1902, but continued to work and study during the next two years. Her experience in fresh air work, as well as her service on the East Side, during her deaconess training, fit her

for a wide range of usefulness in her new field. “Perseverance, great powers of endurance and the zeal of the true missionary, combined with practical ability,” are qualities that would seem to justify fully the conviction of Bishop Peterkin that she will make a useful representative of the Church abroad, and will bring credit upon the Diocese of West Virginia, which is proud to give her to Japan.

SOMETIMES readiness to undertake missionary service is forestalled by prior obligations. This has been the case with Miss Bessie Mead, who some years ago had hoped to devote all her working life to telling Japanese women something of the blessings Christianity has in store for them. But the way was blocked, and so she patiently did the present duty as the best preparation for the service abroad, upon which she might sometime enter. In spite of many demands upon her time, for the death of her father threw her mother and herself upon their own resources, she was one of the most regular and successful volunteer workers of the parish of The Heavenly Rest, in

New York City, and her rector is certain that she will make one of the most effective women missionaries ever commissioned by the Board. Miss Mead goes to the District of Tokyo, and will work in Japanese homes among the women and children. She was educated in New York City, graduating from the Normal College with the class of 1888. In her college days she made a record for "superior ability, tact, and sound judgment."

MISS CAROLINE GERTRUDE HEYWOOD will carry to her work in Japan high New England ideals of devotion to duty. She was born in Holyoke, Mass., and was educated in private schools and at Vassar, from which she was graduated in 1899. In the later years of her college course she took a prominent part in religious work, and decided, if possible, to offer for missionary service. Three years after her graduation she communicated her willingness to serve abroad to the Board of Managers, and entered upon a course of special instruction at the New York Training School for Deaconesses, graduating last May. The secretaries in consultation with Bishop McKim advised her appointment to the District of Tokyo. Miss Heywood sailed August 30th, in company with Miss Mead and Miss Ranson, and like them will be engaged in parish work among women and children. One of the instructors at the deaconess school thinks that "we have never had in the school a woman better fitted for the mission field."

DR. LIONEL A. B. STREET is of Canadian birth, but years ago became a naturalized citizen of the United

States. His early education was received in England. Coming to this country in 1887, he spent a year and a half in private study, and in 1889 became a special student at Harvard, where he spent a year. Business claimed him for four years, during which he gave much of his leisure time to Church work as lay reader and Sunday-school superintendent. In 1898, after a four years' course, he was graduated from the medical department of Tufts College, and was elected a Fellow of the Massachusetts Medical Society. His desire to study tropical diseases led to his accepting an appointment in the medical service of the United States army. Two years later, in July, 1902, he became medical inspector of the Board of Health in the Philippines. On his retirement from this post he expected to return to the United States, but learning of the need of medical missionary work in China and Japan, he was led to volunteer for that service in the District of Kyoto. He is one of the rare recruits found on the field, and entered upon his



DR. STREET: KYOTO

work last summer. Both physicians and army officers with whom Dr. Street has been associated, speak in high terms of his professional skill, his untiring attention to duty, and other qualifications, which, as one of them says, "made him a most admirable addition to the army." Dr. Street will have abundant opportunity for hard and varied work, as he and Dr. Lanning, who has seen many years' service at Osaka, are the only physicians on the Kyoto staff.

THROUGH his mother, the Rev. Roger Atkinson Walke, M.A., is related to the late Bishop Atkinson, of North Carolina, widely known as one of the great statesman-bishops of the



MR. WALKE: TOKYO



MR. PALEN: SHANGHAI

Church of the last generation. He was born at Earleville, Md., where his father was rector of the local parish. His early education was received at a day school in Staunton, and at the Episcopal High School at Alexandria, Va. Before his graduation from the school he had decided to study for the ministry. After four years at the University of Virginia he received the degree of Master of Arts in 1901. During his university life he was active in religious work, and in the last year was president of the Young Men's Christian Association. In the autumn of 1903, while at the Virginia Seminary, he volunteered for mission work in Japan, as the result of a special appeal from his friend the Rev. Henry St. George Tucker of St. Paul's College, Tokyo, to assist in the work of the institution. For such service he seems peculiarly fitted. Throughout his college and seminary days he manifested a singular gift of winning the confidence and affection of boys. While at the seminary he had charge of the weekly devotional meeting of the boys of the High School. Two quotations from letters to the Board of Managers from his former professors at the University of Virginia will show the esteem in which he was held. One writes: "I am sorry that he expects to enter the foreign service, for

there is great need of such men here at home." "This university," says the other, "has furnished to the Protestant Episcopal Church many ministers and missionaries, and so far as I know, not one of them has ever proved false to his trust or a failure at his post. We are mourning the loss of Bishop Ingle—'Jim Ingle,' as he is affectionately recalled—but we have a pride in his work, and rejoice that Roger Walke and others with us now are ready to step forward."

¶
MR. LEWIS STANTON PALEN will be a valuable addition to the slowly increasing number of young laymen who have taken places upon the faculty of St. John's College, Shanghai, and are doing such admirable work in the training of Chinese youth. Mr. Palen's education was received in the high school of his birth-town, Monticello, N. Y., and at Cornell University, from which he was graduated in 1900. He then accepted an appointment in the Chinese customs' service, and for a year and a half lived in Shanghai, acquiring considerable proficiency in the language. Returning to this country he entered business life, but the recollection of the opportunities he had seen in China for useful service, remained with him. He finally agreed, at the request of Bishop Graves and Dr.

Pott, to go back to Shanghai to take a post in the college. Knowing Chinese life as he does, and having had the opportunity of meeting most of the members of the Shanghai mission during his first residence abroad, he will be able to adjust himself quickly to his new duties. The professors under whom he worked at Cornell are confident that he will make a successful teacher. He has a good foundation of excellent scholarship, won distinction during his university course, and is altogether one "who reflects credit upon the University." "Enterprise, gumption, and capacity" are three of the qualities which one of his professors discovered during undergraduate days, and which ought to find abundant exercise in the varied difficulties of the missionary life.

¶
WHEN Miss Carrie Mason Palmer reaches China this month, the Shanghai mission will have the services of a brother and sister, for Mr. Giles B. Palmer has been at St. John's College for the past four years as one of the

English teachers, with special oversight of the military and athletic work. Miss Palmer is from Virginia, the state that has sent so many missionaries, both men and women, to the Church's foreign field. She was educated in private schools in Virginia and at Western Maryland College. Her brother's accounts of the need for the service of young women on behalf of Chinese women and girls, as well as what she read in *THE SPIRIT OF MISSIONS*, decided her to offer for work abroad. During the last year she has been under training at the Philadelphia Deaconess School, and has maintained there the record for faithfulness and efficiency made in school and college days.

For the present Miss Palmer will be associated with Deaconess Henderson in the important work at St. Elizabeth's Hospital, Shanghai.



An African King's Objection to Baptism

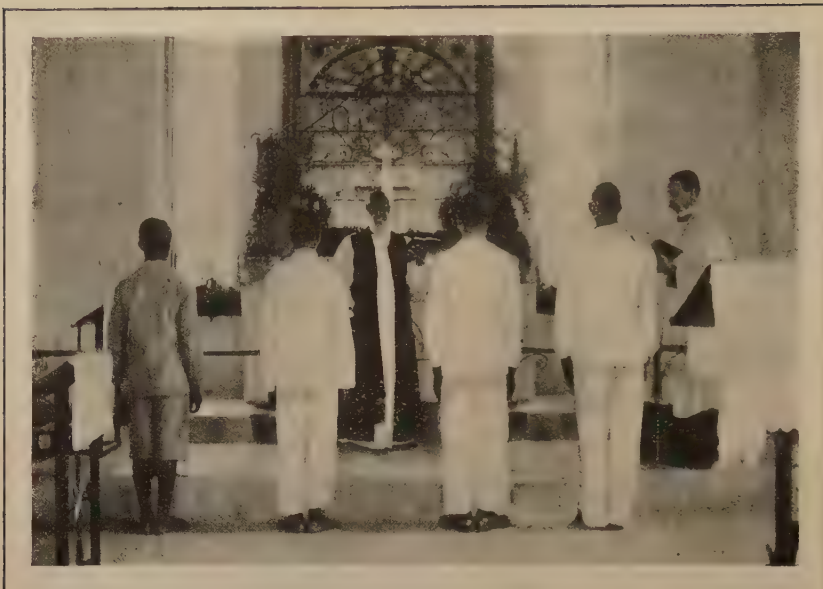
AN English missionary in the Uganda district of Central Africa reports a curious objection to baptism urged by a local king. Two of his sons desire to be

baptized. The father is entirely willing that they should become Christians, but objects to the ceremony of baptism, because he says that it will, in the eyes of his subjects, practically constitute them kings. At the time of his accession he went through a ceremony similar to baptism, including sprinkling with water and change of name. He has no objection to the baptism of any of his subjects, but threatens to disown his sons if they are baptized.



MISS PALMER: SHANGHAI

THE Government of India is carrying out a comprehensive plan for the placing of memorial tablets on buildings famous in the history of the country. It has been decided to mark, permanently, in this way, the houses used by William Carey, the pioneer missionary; by Henry Martyn, one of the early leaders of the Church of England work; by Schwartz, of Tanjore, and by John Wilson, of Bombay. Such a decision is a signal recognition, by the Government, of the part missions have played, and are still playing, in the religious and social development of the country.



A CONFIRMATION CLASS AT THE IRVING MEMORIAL CHURCH, CAPE MOUNT

Some Signs of Progress in West Africa

BY THE RIGHT REVEREND SAMUEL D. FERGUSON, D.D.

FOUR years ago a first attempt was made to hold a prayer-book service in a house in Edina. On Easter Day it was my privilege to visit the parish and consecrate a new church. It is a frame structure, covered with corrugated iron, and has cost over \$2,000, only \$500 of which came from America. Here, as elsewhere, the Christian people have learned to give for their own religious privileges. The service in connection with the consecration began on March 28th and helped to make the Church and her teaching known to many of the people of the place not already familiar with them. On Easter Day the people assembled before daylight and sang carols until time for the early service. At this time a child was baptized. At the later service I preached and confirmed a class of ten. As is the custom throughout the district, the afternoon of

Easter Day was devoted to the Sunday-school. The different classes, after being catechised and listening to addresses, presented their Easter offerings, amounting to \$53. A day-school has been connected with the station for nearly four years and is now under the care of a young Grebo man, whose salary is paid by the senior warden of St. Luke's.

In Easter week I visited St. Andrew's, Upper Buchanan, to observe the fiftieth anniversary of the beginning of that mission. A small monument, erected in front of the church to commemorate the event, was unveiled.

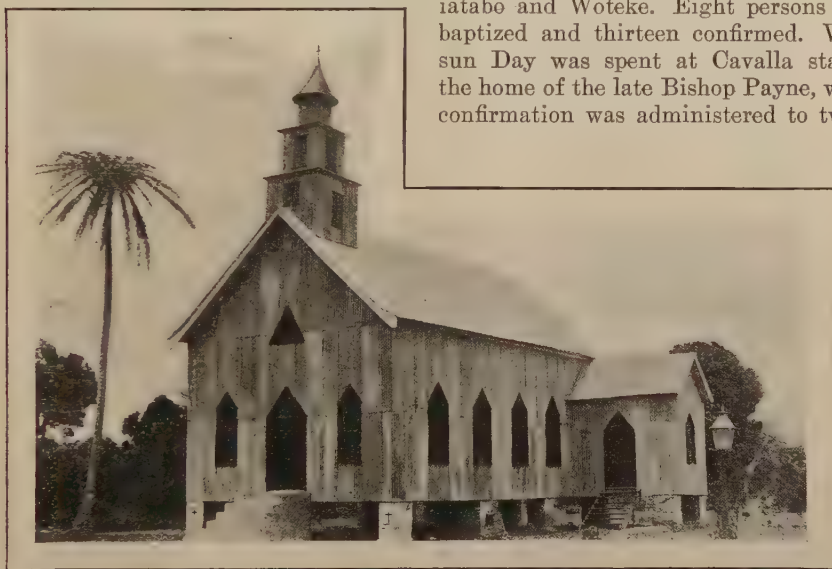
A little later I visited Cape Mount and found that Miss Mahony, recently returned from the United States, was recovering from injuries sustained by a fall. Arrangements were being made to put up the portable house she had brought with her, on a spot some distance from

the station, where a grant of five acres has been obtained from the Government. Here she will do the special work of her choice, that of healing the bodies, as well as giving attention to the souls of people. But during the absence of the Rev. Mr. Matthews on furlough, she will take charge of the boys' school, assisted by E. A. Cline Ogoo, Konde Kai Shannon and Kundu Belgrave. About seventy boys are under proper training here and the work is progressing quietly.

A confirmation service was held in the

it is a step in the right direction. They are raising funds for the purpose and are to send a catechist and teacher out at an early date.

The rainy season having commenced, I did not tarry on the coast, but started on a journey to the interior. At Cavalla station the Rev. Mr. Dunbar joined me, as superintendent of the sub-district to be first visited, and we ascended the Cavalla River to Webo. All the stations in these parts were visited, viz.: Bohlen, Nyaake, Yobloke, Blagyeke, Drury, Gidiatabo and Woteke. Eight persons were baptized and thirteen confirmed. Whitsun Day was spent at Cavalla station, the home of the late Bishop Payne, where confirmation was administered to twelve



ST. LUKE'S CHURCH, EDINA

Irving Memorial church April 27th, when the rector presented four of the larger boys to receive that rite. It was an interesting class, all Veys and having parents still in heathenism, whom, it is to be hoped, they will influence to come over on the Lord's side.

Next I went to the other extremity of the district, Cape Palmas. On the day of my arrival, a committee from St. Mark's Sunday-school, Harper, informed me that it wished, with my approval, to plant and support a mission among the heathen, at a point farther than any we have as yet reached, about one hundred miles from Harper. This was good news;

persons in the Church of the Epiphany. As is the case at all of our stations in Maryland County, except St. Mark's parish and Cuttington, this work is altogether among the heathen.

At the Graway sub-district matters were not found to be in a satisfactory condition. Two of the teachers had given trouble; one of them was discharged and the other suspended.

On Trinity Sunday interesting services were held in St. Paul's church, Rocktown, attended by a large number of native converts and some of the heathen, the King being among the latter number. If anybody still imagines



A VIEW IN A HEATHEN VILLAGE ON THE WEST COAST OF AFRICA
The two men in Western clothing are messengers sent by the Liberian Government

THE SEVEN DEACONS ORDAINED BY BISHOP FERGUSON ON HIS RECENT
 VISITATION TO HARPER

All but one of these young men came from the life represented in the first picture

that the progress of this mission is arrested, he ought to have been present on that occasion, when three persons were baptized and thirty-three, all recently from heathenism, were confirmed. Another imposing sight was when the Lord's Table was "thronged with joyful guests," all of whom had once been groping in the darkness of heathenism.

Interesting services were held in St. James's Church, Hoffman, when the rector, the Rev. S. D. Ferguson, Jr., pre-

three to five years, and had passed the required examinations.

In the afternoon forty-eight persons were confirmed. It was an interesting class, in which Americo-Liberians and converts from heathenism knelt side by side. This number, with two others from the Sodoke district, subsequently confirmed, makes a total of 118 during the visit to Maryland County. There are candidates awaiting confirmation at Sinoe and Tobacconnee stations; but the



PART OF THE CONGREGATION AT ST. LUKE'S, EDINA

The Bishop sits in the centre. The rector, the Rev. Mr. Smith, is at his right. The other clergy at the left of the Bishop are the Rev. Mr. Cooper and the Rev. Mr. Davis

sented ten persons for confirmation. Other members of the class were reported absent. The climax of interest was reached on June 5th, when a full congregation assembled in St. Mark's Church, Harper, to witness a novel sight—the setting apart of seven men to the office of deacon. We have often had ordination services, but never before have so many been commissioned at one time to do the Lord's work. The young men had been prepared in Epiphany Hall, Cuttington. All are native Africans except one. They had been candidates from

rainy season having fully set in, it was necessary to defer my visits to those places.

Some important changes have been made in Epiphany Hall, Cuttington. The Rev. Joseph F. Dunbar, B.D., himself a graduate, has been appointed principal in the room of Prof. Gray, resigned. Having done successful work at his former post—rector of the Church of the Epiphany and superintendent of the Cavalla district—there is no doubt that he will be equal to the task of managing the affairs of our highest institution of learn-

ing. The Rev. F. A. K. Himie Russell, one of the recently ordained deacons, has also been appointed to teach in the Hall in the room of the Rev. Mr. Shannon. The other members of the teaching staff are T. Momolu Gardiner, S. P. Hodges and A. W. Karnga, B.A.

On June 26th four persons were confirmed in Trinity Church, Monrovia.

Past and Present in Haiti

BY THE RIGHT REVEREND JAMES T.

HOLLY, D.D.

FOR three years the people of Léogane have been trying to erect a suitable church building. Work has progressed slowly, but the walls are now rising, and on August 15th I laid the corner-stone. There is sufficient money on hand to carry the walls to their proper height, but then the work will have to be suspended unless friends from without can give help to the amount of \$600. It is particularly important that at least \$200 may be received, in order that the building may be covered in before winter. This mission was begun eleven years ago, and throughout that time has had the devoted leadership of the Rev. Mr. Fargeau. Beginning from practically nothing, there are now ninety-two parishioners, forty-eight of whom are communicants. The baptisms number 101.

This year marks several interesting anniversaries in my own work.

The month of May last completed forty-three years since I came to Haiti to begin the missionary work of the Church here, under a special commission to that effect from the Rt. Rev. Thomas Church Brownell, D.D., Bishop of Connecticut and Presiding Bishop of the Church in the United States.

Next November will complete forty-two years since I received a missionary appointment from the American Church Missionary Society, to work thereafter in

this field under its auspices, and which continued for the space of three years.

Next November will further complete thirty-nine years since I received a missionary appointment, through the then Foreign Committee, from the Board of Missions of the Protestant Episcopal Church in the United States.

Next November will further complete thirty years since my consecration to the episcopate, and of my continuation under the auspices of the Board of Missions in the functions of a bishop in Haiti.

I therefore ask the special prayers of my brethren on the approach of the latter anniversary, that God may give grace in my soul, force in my body and constancy in my mind to serve Him faithfully, energetically and perseveringly in the ministry of the Gospel of His dear Son, our Lord and Master, so long as it shall please Him that I should continue my labors in the Church Militant on earth.

Irrepressible Chinese Christians

"MR. LITTELL has sent me," says Bishop Graves, "the following interesting piece of news, which shows that some of the Chinese Christians are awake to the privilege of giving. Considering their means, they are a rebuke to the Christians in America. Mr. Littell says: 'Those Hsinti Christians are irrepressible. I told you they had promised to raise \$400 for Mr. Fu's house. They have given \$700, and are still giving. Besides, they have gratified Mr. Fu and all of us by making a thank-offering for his ten years' ministry among them. For this purpose they have given \$120, to be divided between the two places where he was educated for the ministry, St. John's College and the Boone School divinity departments. That is real appreciation.'"

A Pioneer Journey in Mindanao

BY THE RIGHT REVEREND CHARLES H. BRENT, D.D.

MY last journey, before starting for the United States to attend the General Convention, was through a part of Mindanao, the southernmost of the large islands in the Philippine group.

I arrived at Zamboanga on May 10th. General Leonard Wood met me and with great hospitality carried me off to his house. Mr. Graham, who was with me, was cared for by Capt. Dorey, one of the general's aides, whose courtesy I had experienced on a former occasion. Zamboanga is a very pretty place, so overcrowded now because of the presence of the military that it is impossible to rent a house. Mr. and Mrs. Spencer have two rooms which they were fortunate enough to secure at an earlier date, when the place was less crowded. I found that Mr. Spencer, who had gone on a trip to the province of Cottabato, had not yet returned. The material for the church building had not yet been completed. The plan had been to erect a stone building, but it now looks as though wood would have to be substituted. The people have shown great interest in the project, contributing to the fund and giving aid in other ways. The land was given in part by Messrs. Korseki (a Lutheran Pole) and Barrio (a Chinese Roman Catholic). Two of the four lots we bought for \$250. In money \$432 (gold) had been paid in up to date. Capt. Keller, the architect, and Mr. Baender, the contractor, were both giving their services free of charge.

On Ascension Day I held services in the theatre. The notice was very short, and our congregation was not large.

When I was in Baguio General Wood arranged for a trip across country in Mindanao that would enable me to see conditions and people there. Among other things we were to climb Mt. Apo, the slopes of which are inhabited by the Bagobos. But on the eve of Ascension Day the general got news that a detach-

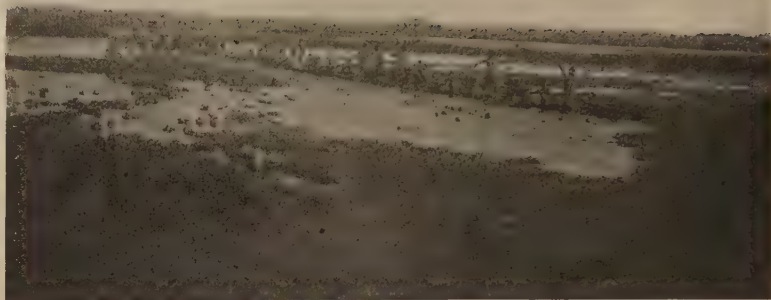
ment of the Seventeenth Infantry had been ambushed by Datto Ali near Simipitan, which necessitated a change of plans. Two officers and fifteen men were reported killed, and an expedition was at once fitted out to follow up Ali and bring back the bodies of our soldiers. I gladly responded to General Wood's invitation to accompany the command, going in the capacity of a chaplain. Chaplain Dougherty, of the Seventeenth, joined us upon our arrival at the Island of Kabaksalan.

We sailed for Cottabato on the gunboat *Paragua* on the afternoon of May 13th. Early the following morning we looked out on the mountains which tower above Lake Lanao. The landscape was soft and green, and the blue mist hung on the cloud-flecked hills.

Upon our arrival at Cottabato we received a letter written in Arabic characters, used by the Moros, addressed to the general and "especially to the King of America." It stated that Ali had not intended to attack the Americans. He mistook them for Datto Ynok's men when he fired on them! Datto Ynok is Datto Ali's sworn enemy, the latter having stolen the former's wife.

We started up the Rio Grande, which is a fine stream with a fertile valley, but little cultivated. Here and there we saw settlements of Moros, though never consisting of many individuals. We failed to make Cudaranga that night, as we had hoped to do, being obliged to anchor a short distance below the place.

We learned at Cottabato that two of the men reported killed had been sent back by Ali. They had been taken prisoners, and after being put in the stocks were released and conducted to the American camp. It was an unprecedented thing that a Moro should spare the life of his prisoners, much less return them unharmed. The explanation was that Ali was rather alarmed at the extent



A CHAIN OF NATIVE BOATS CUTTING A PASSAGE THROUGH THE FLOATING VEGETATION ON LAKE LIGUASAN

of the American loss, and the release of the prisoners was, as it were, a sop to Cerberus.

We reached Cudaranga, Datto Piang's place, in the early morning, and were welcomed with a salvo of *lan-ta-kas*, primitive ordnance mounted on wooden carriages and set off with a slow match. At a range of a few hundred yards these weapons are capable of doing some damage, but the fighting is usually over before the opposing troops are within reach of the *lan-ta-ka*.

Datto Piang is the most powerful and wealthy datto in that district. His cunning face has on it evidences of Chinese blood. But he has a good deal of influence over the Moros, owing partly to his strong personality and partly to the affiliations which he has established. The general talked with Piang, who professes to be friendly toward the Americans, through his Arab interpreter. These Arabs who are to be found scattered through the Moro country, are religious teachers and wield a great influence, instructing and guiding the people in the ways of Islam.

Piang was ready to give what information he could about Ali's whereabouts and force. He thought that he had perhaps 100 guns, and that he was still at or

near Simpitan. Ali, it should be said, is Piang's son-in-law, and brother to Jim-bang-an, a datto who has some hideous crimes to his account, and who is now a prisoner awaiting trial in Cottabato.

A short distance above Cudaranga is the fine Spanish fort, Reina Regente. Here we found the balance of the command that had been decimated in the recent fight. On returning to the gunboat I held service. Our space was *not* great, for we had many soldiers on board, and, as in addition to this the heat *was* great, I made the service short. At noon we reached Kabaksalan Island, where the troops were in camp awaiting our arrival. The gunboat *Samar*, the *Cheyenne*, the *Gardoque*, and the *Detroit*, together with our boat, made quite a fleet.

Kabaksalan Island, which is about fifty miles up the Rio Grande, marks the entrance into Lake Liguasan. The river is navigable for some distance above. We found that an attempt was being made to clear a channel for the boats through the lake—a difficult task on account of the peculiar vegetation which blocks the way. Moros in *vintas* (narrow dugouts), under the direction of an American officer, were at work. A thick, tough grass covered acres of the lake's surface. The roots of



THE JUNGLE WHERE THE SIMPITAN AMBUSH OCCURRED

this vegetation do not touch the bottom, but seem to get their nourishment wholly from the water. By cutting masses of it loose with bolos, floating islands were formed and towed out into the main stream which, after that, took care of them. The accompanying photograph which I took will convey some idea of the process. A number of *vintas* are joined together and are towing out an unusually large island. The water of Lake Liguasan is the foulest of foul stuff, excelled in nastiness only by Lake Buluan, the home of huge crocodiles, which lies further up. It is surcharged with decayed vegetable matter and the smell of sulphuretted hydrogen was almost overpowering. Of course we boiled the water before drinking it, but even then it was not what you would call a refreshing beverage.

The work of clearing the channel continued on Monday. On that day the general sent a message to Ali that, if he would surrender, his life would be spared, and he would be given a fair trial in the civil courts. No response came back, and after despatching a command by another route we started out for Simpitán by way of Lake Liguasan. We could go only a short distance on the *Cheyenne* and then were transferred into *vintas*.

As we paddled up the swift stream wild fowl rose in myriads on all sides—cinnamon teal, the large mallard, jacana with spurs on their wings, every kind of rail, herons, huge pelicans. We had hoped to make Butu, where a detachment that had preceded us by a few hours had made a camp, but our boats were so heavily loaded and the stream was so rapid that night fell before we had cleared the swamp in which we were. It was a lotus swamp, and on every side the stately flowers reared their heads. During the excessive heat of the day the great leaves provided protection for us from the scorching sun. Grouping all our *vintas* together we made ourselves (un) comfortable for the night. Fortunately, there were but few mosquitoes—the only time on the expedition of which this can be said. It is nice to sleep out under the stars; I have done it in the Rockies and in California. But one would not do it in a *vinta* for pleasure.

We were off at daybreak the next morning, and after a hard paddle up a swift stream joined our companions, who were near enough to hear our "taps" and "reville." A good breakfast was awaiting us and we soon shook ourselves free of the stiffness of sixteen hours in *vintas*.

It is astonishing how delicious bacon and hardtack are. There is nothing better for field fare. I found that even for variety very few cared for canned beef.

The camp at Butu was not ideal. It was swampy and the rain of the previous day had not improved matters. But it is wonderful what an amount of comfort may be had out of a *poncho*, a blanket, a mosquito-net and a bit of canvas. The mosquitoes descended at dusk, and lucky was he who succeeded in getting under his bar without enough insect life accompanying him to keep him from feeling lonely during the night! If, however, you were skilled enough to preserve your privacy, the noise of the mosquitoes outside was loud enough to keep you awake. Or, again, if you escaped the mosquitoes, there were the scorpions and the centipedes to reckon with.

The afternoon was spent in conference with Datto Ynok. The datto is a dignified looking man of perhaps forty. At some time he received a bad slash on the side of his face with a *campilan* or a *kris*. It lopped off the ear from its proper setting, though it did not detach it from the head. When the rude Moro surgery had completed its task of adjustment the ear grew on below the orifice, in which rests a bit of bamboo now, presumably to aid in catching the sound.

On the 21st we started at an early hour for Buluan, which we reached about ten and found there a much better place for camp than we had left. There were some cocoanut trees which gave us refreshing drink, as well as other trees which provided shade.

The morning of Whitsun Day was spent in reconnaissance, so that we did not have service until the afternoon. The heat was great, and we waited until toward sunset before we gathered under the trees, and there, where never before had the praises of God been sung, we offered our worship, Chaplain Dougherty taking the service and I the sermon. I told the soldiers that I was glad to be with them in what might prove to be a moment of peril, and share side by side with them whatever experience they

might go through in the fulfilment of their duty. We had expected to start the twenty-mile march to Simpitan early the next morning, but were delayed on account of about half of our *cargadores* deserting during the night, and when we did go we were obliged to travel with as light *impedimenta* as possible. The first part of the march was through the *cogon* grass, which grows to the height of ten or twelve feet, and is so dense that it is impossible to penetrate it unless you cut your way through. The trail was good, though so narrow as to necessitate single file. There was more or less swamp, besides numerous streams, to cross.

I should judge the agricultural possibilities of this country to be great. Beyond the fact that in spots it has been scratched by the Moros to raise *kamotes*, corn and sugar, it is uncultivated. The wild vegetation is varied and interesting. Among the flowers were some clover-like immortelles of rich color, and some glorious arums, one of whose elephant-ear leaves was large enough to provide shade for a man. Some of these were in bloom, the blossom being colossal, but with a delicate fragrance. Of course bananas and popayas abound wherever there is a settlement.

Perhaps the hardest experience in a march in the tropics is the thirst. A canteen of water goes all too quickly, and he who ventures to drink from the streams is pretty sure to end up with sickness. I know of nothing more refreshing than to come across a friendly group of cocoanut trees, whose fruit is filled with water in its earlier stages, or to halt where the rope-like *bejuco* hangs from the forest trees. It contains abundance of delicious distilled water. Cut off eight or ten feet and hold it over a cup. In a couple of minutes you have all you care to drink.

Our camp that night was just across the Malala River, an insignificant stream which had water enough in it to add a little to our wetness. We had breakfast the next day before daylight and were on the march by four-thirty—the best part of the day in the tropics. After



THE BILAN HOUSE WHERE THE BISHOP WAS A GUEST

about three hours we struck the forest and had a mean bit of marching, as it was flooded for a mile or more. We were knee-deep in muddy water, with roots tripping us up from their ambush below the water and armored shrubs wounding our hands when we stretched them out for help. I learned on this trip the meaning of a forest never penetrated by the sun's rays.

A few miles further on we were met by the detachment of the Fourteenth Cavalry (unmounted) which had reached Simpitan before us, and, being short of rations, started on the trail to Buluan. Nothing had been seen of Ali. But the bodies of our men had been recovered and temporarily buried near the scene of the fight. They were all badly mutilated.

Our march had been hot and hard, and a weary set of men made camp. The next morning the general decided to take back the remains with us; accordingly they were exhumed and prepared so that they could be carried. We made a good return march, starting at one-thirty on the afternoon of the 25th and reaching Buluan the next morning at nine-thirty. The distance is a generous twenty miles.

On the following day I started with

Capt. McCoy, one of the aides, and Lieut. Feulois across country for Davao. A detachment of troops accompanied us to the foothills, in case we should stumble on hostile Moros. Our camp that night was on the edge of the Bilan territory. A Moro and a Bilan village stood side by side with a small stream separating them. We got into camp just before a downpour. The leaden-colored sky was awe-inspiring, and before the storm broke a lot of large white parrots wheeled about on this background, looking like bird-ghosts. The Bilanes are very shy, and we failed to see any in this village. A good bit of our next day's march was across a boggy volcanic plain. On the hill tops beyond was a clump of bamboos which we were told was held sacred by Moros and Bilanes alike. There was a superstition, so it was said, that if anyone cut it blood would flow from the incision. We did not climb the hill to experiment.

In the afternoon we were in the hills, and before we reached our camping ground a storm drenched us. All this country is fertile, but the people are few and far between. The Bilan settlements are sparse—a few houses separated from one another by long distances. We got



"THAT AFTERNOON WE FELL IN WITH A
BILAN WHO ACTED AS OUR GUIDE"

glimpses of them now and then on the hills.

The next morning, Sunday, we had service before starting on the march. Some of our Moro *cargadores* deserted, being afraid to go into Bilan territory, so we had to abandon part of our supplies. Our way frequently was along the Alip river bottom. It was not unpleasant to wade down the stream, as we were obliged to do. When we began to climb toward the top of the divide we met with a disaster. The rear part of our little column was attacked and routed by bees. Some of the men were so badly stung that they did not recover for days. For several hours two were missing, and one Moro went back to his people without saying good-by to us.

This stretch of country is very beautiful. The streams are clear as crystal and the trees magnificent—straight as arrows and with great buttresses at their base. There are deer and wild pigs—plenty of them. Birds abound—hornbills, pigeons, doves, parrots, green and white. We camped at the top of the divide, an altitude of 1,900 feet, according to our aneroid. At this point we found a Bilan

settlement, but the people had all fled, so we occupied one of their houses for the night. It was new, and in a rough way artistic. The boards which formed the sides had been hewn out with some sort of an axe and the top of each had crude ornamentation on it. The rafters were tied together with *bejuco*, sometimes in very graceful knots. We took pains here, and wherever else we were trespassers, to leave everything just as we found it, together with some small peace-offering of canned fruit or money. The Bilan house is not unlike the rest of the native buildings in the Philippines. It is built at a considerable height above the ground and a ladder, or it may be only a notched stick, takes you to the floor. The back of the construction is on a lower level than the front, and contains a place for fire, where the cooking is done. The central portion of the house is lower again than the side and front, so that the floor level of the latter is perhaps a step above the former.

On Decoration Day we began our descent on the Davao side of the divide. We got a splendid view of Mt. Apo, which we were nearing, and which is between 10,000 and 11,000 feet high, the loftiest mountain in the archipelago. Matutin, which lies to the south, is an interesting looking peak with a volcano sluggishly alive at the top. Mt. Apo is perhaps the most interesting locality in the Philippines for naturalists, and has attracted not a few.

Our day's march was in some ways the most beautiful we had had. It was largely through forest, and at the beginning down a steep stream over calcareous limestone which gripped one's shoes and make walking safe and easy. Our route was the same which was taken a year ago by Mr. Landor, of Thibet fame. We had heard that parts of it were extremely difficult and that there were cliffs that could be descended only by a rope, so we carried one with us, though there proved to be no need of it; a mother travelling with children might have required it! The trail was without any special obstacles.

We were counting on getting into touch with the Bilanes at a settlement whose datto was known by the same name as our Moro friend, Ynok. When we reached his place we found it deserted. That afternoon we fell in with a Bilan whose photograph I took and who acted as our guide at a point where we had lost our way. He was an attractive little man. He was afraid of us at first, as we hailed him over his garden

all ninety-eight miles in nine and a half days. We came to a Calaagan settlement first. Its native name is Bulutaca, but some American ranchmen with no sense of humor have renamed it North and South Cookville! Thus does civilization move apace.

The Calaagans are a poor-looking lot, but the ranchmen said that they supplied them with all the labor they needed for their hemp crops. We camped on the



A GROUP OF BAGOBOS IN NATIVE COSTUME

fence, where we surprised him at his work. One of our party made as though to climb into the enclosure and was arrested by cries of warning from the Bilan, who went to the fence and pulled out some pointed bamboos with which the ground was lined as a protection against the wild pigs. He conducted us to a former house of his, several miles distant, where we spent the night. It seems that every little while a settlement moves, if crops fail or if sickness supervenes.

The next day we reached the coast after a march of fifty-eight miles—in

beach at the house of these Americans and the next morning proceeded to Digos on foot, where we got *vintas* and crossed the bay to the pretty little town of Santa Cruz.

We were not a reputable looking set of citizens when we reached our destination. Wear and tear had left their marks on us. My Moro *muchacho*, Bok-bok, had started out with a jaunty little red fez, a stylish (from the Moro view point) pair of cotton trousers and a neat coat. When we had finished he looked like a bantam cock that had been out in the

rain. His trousers had for the most part disappeared. What color they had once possessed had passed on into my bed roll, which he was wont to use as a seat. His coat was in the same sorry plight. And I think that the American contingent were not in less dilapidated condition than he. So it is no wonder that when we went to call on Adela, the "Queen of the Bagobos," she looked on us with suspicion. However we established our

years. By his industry and manly characteristics he has unified, brightened and instructed the native life of the place until it is a model community.

We spent several days there waiting for the *Sabah* to take us back to Zamboanga and had some chance of knowing the people, who were very hospitable and entertaining. The language spoken is peculiar to the Bagobos, but Visayan is also understood, as during Spanish



PRESIDENTE ANGEL AND "ADELA" THE QUEEN OF THE BAGOBOS

identity with her husband and after that all went well. It took a good deal of faith to believe that I was a bishop so far as my clothing was concerned—"obispo-igual, soldado" was Presidente Angel's phrase.

The people of this little town are nearly all Bagobos. Their queen is married to an intelligent Visayan who is *presidente*. They have just been touched by Christianity through the influence of the Jesuits. An American school teacher by the name of Wood has done admirable work among them during the past few

days Visayans were encouraged to establish settlements in Mindanao. The *presidente* was always ready to discuss religious matters. He had been brought up a Romanist and his knowledge of theology was accurate as far as it went. He was greatly interested in hearing the differences between the historic communions.

We arrived in Zamboanga too late for morning service on Sunday, June 5th, but I preached in the afternoon, leaving the next day for Manila. We stopped long enough at Camp Overton to see



"WE WERE NOT A REPUTABLE LOOKING SET OF CITIZENS WHEN WE REACHED OUR DESTINATION"

Bishop Brent stands in the rear between General Wood on his left, and Datto Ynok on his right

some of the people there whom I knew; also in Iloilo, arriving in Manila on the 10th.

The trip gave me a pretty clear idea of the need and the difficulty of work among the hill tribes of the south. It would be a hopeless task to try to reach them in their present conditions. They are so scattered and their communities are so small that some means must be contrived to bring them to the coast before much can be done. They would be quite willing to come, provided that they were insured against attacks from the Moros, who are their hereditary enemies and by whom they are made slaves. The Bilanes have a tradition that they were once a seafaring people; but, coming under the pitiless sway of the Moros, they were forbidden, under penalty of death, I think, even to enter a boat. The defeated natives always retreat inland and take refuge in the hills, and this of course cuts them off from civilization.

The extent of their isolation may best be imagined when I say that the Mandayas, among whom Capt. McCoy and Dr. Mearns had been just before joining me, had never seen white men before, knew nothing about the American occupation of the Philippines, and mistook the party for Spaniards. They asked that the firearms should be shot off, and when their request was complied with, the men, women, and children who stood about raised a cheer of delight and wonderment. Their isolation has not injured their morals; indeed, one fears for them if, or when, they come under the influence of "civilization." Adultery or fornication is punished with death—but, they say, it is never committed. Lying has for its penalty social distrust so strong that it is unpleasant for a liar to continue in the community.

It would be a real wrong to these people if any formal or weak attempt were made to bring the power of western

belief to bear upon them. On the other hand, it is possible to add beauty and joy to their lives if we go about it in the right way. Mr. Wood's work among the Bagobos at Santa Cruz illustrates what might be done. Instruction in the simpler arts and the development of the ability which they have in woodcraft and agriculture would be the first step. They need, too, like all the people of the archipelago, medical help. I can well understand how discouraging a work it would be for a doctor to make a venture among these primitive people. One does not realize until he is thrown among them how almost impossible it is to make effective use of modern triumphs in medicine or surgery. The skill of the doctor in his major work is so dependent on a certain mode of life that without the common appliances and conveniences that are everywhere in the western world only elementary service can be rendered. In other words, civilization hangs together so closely that modern therapeutics cannot be removed from their setting without becoming like Samson after he was shorn of his locks. Over against this thought, however, is the other—that the simpler medical treatment and the minor operations would be marvels to native life.

My experience tells me that the wild people of the Philippines are ready and desirous to be led, if only the right man becomes their leader. Not long since a miner named Harding, who had made a competency in Alaska, returned to his native State to settle. He soon learned that the love of his friends was expressing itself chiefly in schemes to relieve him of his money, and in disgust he came to the East. In the course of his wanderings he came to the province of Davao, and got to know some of the Moros. After living among them for a while he grew weary of the life and started his roaming once more. As he was leaving, the natives implored him not to go, but he insisted that he must. When he left he was accompanied by six Moros who said that they were charged to stay by him and bring him back, which they

did. By his justice, and the genius which he seems to have for holding men together, he has developed a peaceful and prosperous community. As far as we were able to judge from a momentary experience, the American ranchmen were benefiting the degraded-looking Calagans among whom they were living. Whoever succeeds in getting the Filipinos to work, is their benefactor. What is needed now is the one man power rather than the complicated machinery of government—this in the interests of democracy. The expensive and complicated methods which obtain in the Philippines are like the refined science of a Weir Mitchell or an Osler in a Pangasinan or a Cavite. The methods of democracy in Massachusetts are fine, but they cease to be democratic when applied to the Orient, just as a watch ceases to mark the time if it is set to saw wood. American democracy is part of a civilization, without which it becomes as a pelican in the wilderness.

The military man, Bolton, who is governor of Davao, has done much good in harmonizing native life. By a clearing-house system he has wiped out hereditary and tribal feuds. All having grievances were gathered together—this man whose father had been killed by that, that man who had stolen a *carabao* from this, or another whose property rights had been infringed, and so on. By attaching penalties to offences, or values to persons or property injured, and striking a balance, in a short time the docket was clear.

Before I close I want to say a word about the army. It seems as though many of us forget that it is an American institution, however much we may deplore the necessity for maintaining it. Not only is it an American institution, but it is an institution which has to do the disagreeable work of the nation. It was because of this very fact that I gladly embraced the opportunity afforded me on my recent trip to share for a moment in the harder experience of army life and to stand shoulder to shoulder with the common soldier in the field. Barring the bad language which I heard,

I saw nothing to criticise in the demeanor of the soldiers. Good order, respect for the property of others, and cheerfulness reigned. I found the men ready to receive frank language, and to respond to a moral appeal.

My last official act before sailing for the United States was to order to the diaconate Percy Gore Graham and Hobart Earl Studley on the Second Sunday after Trinity. It was my first ordination,

and everything combined to make the day one of inspiration. Mr. Graham is the representative of the British and Foreign Bible Society, and of course can give us but a small portion of his time. He will take such occasional duty as may be possible for him, and aid at the Settlement. He is studying Tagalog, with the expectation of doing native work later on. Mr. Studley will continue in charge of the Chinese Mission.

The Sanctuary of Missions

The Will of God

WE know God's will, written for us in Scripture, written for us in history. Henceforward we must strive to make His will our will—seeking to master it by more and more perfect obedience, while through the actual experience of our labors we shall gain a more intelligent sense of the wisdom of God's patience, and a more thankful conviction of His watchful love. And may it not be that when the fuller apprehension of the power of the Gospel of Christ Incarnate, Crucified, Ascended, is borne in to us by fresh testimonies from every land; when the current of events brings home to us the greatness and, I will add, the shortness of our opportunity; when the Spirit confirms to us the uniqueness of our call as a missionary nation, we shall catch up the old cry, "It is the will of God," as the watchword of the new crusade.—*Bishop Westcott.*

Thanksgivings

For the successful work of St. John's College, Shanghai.

For the going forth of new missionaries to China and Japan.

For the many evidences of deepening

missionary purpose among Church people.

For the appointment of Miss Ridgely to the mission at Cape Mount, West Africa.

For the growth of the Church in the District of Salina.

Intercessions

That throughout the General Convention there may be full recognition of, and devotion to, the Church's mission.

That the strife of nations may be so overruled for good that the war in the Far East may result in a further extension of the Kingdom of God.

That the workers in all isolated mission stations may be supported by a sense of God's all-satisfying presence.

That the recently ordained native clergy in Africa and China may by their godly lives and earnest work win many of their countrymen to the Faith.

That Christian people in this land may use every right endeavor to promote Christian reunion.

That the Laymen's Conference in Detroit may be successful.

That the money needed for the enlargement of St. Luke's Hospital, Tokyo, may speedily be given.

The Laymen's Missionary Conference

Detroit, November 15th, 1904

BY THE REVEREND RUFUS W. CLARK, D.D.

THE Commission on Domestic and Foreign Missions of the Diocese of Michigan has arranged for a Laymen's Missionary Conference, to be held at Detroit, Tuesday, November 15th. Its design is to enlist the strength of the rapidly growing Church in the Middle West for the purpose of meeting the need for Church Extension in the "regions beyond."

The Church in the Middle West has not been relatively remiss, considering the fact that other parts of the country eastward have had fifty or a hundred years of advantage in the point of training and of personal testimony of the missionary. No part of the country more than another has perhaps been derelict. But in the district of the Middle West there are special facilities for Churchmen getting together and taking the consideration of the subject of the missionary opportunity and obligation in hand. Cleveland, Cincinnati, Milwaukee and Chicago are within easy reaching distance of Detroit. The best possible locality has been selected as the meeting place.

While it is very truly said that many laymen are in ignorance of what is being done by the missionaries of our Church, there are laymen who do know a great deal about what is going on, and who have their thoughts, not only upon the proper support of agencies already in the field, but also upon the attempt to do very much more than has ever yet been undertaken. Some of these laymen have expressed an interest in this Conference, and have promised to attend it.

There will be an opportunity for every one present to ask and answer questions. An open and free discussion will be the order, rather than listening to exhaustive speeches. It is intended that as large a number participate in the discussions as the sessions will permit.

The Conference may be the means of

showing us that we have not been going about our missionary work, so far as we are concerned at home, in the best way. We have been asking for money as a tribute too much. This is well enough in a way; but a better way, and far more effective, is to look for it as a fruit of interest, awakened by knowledge of what has already been done. The method of conveying information to our parishes will be discussed, and possibly ways of getting the preacher not to withhold from his people the facts within his reach.

If this subject—the way of getting information to the people—is properly taken up by those present, and even if it is the only thing well done by the Conference, then we may be sure that the annual reports of the twelve dioceses of the Middle West to the Treasurer of the Board of Managers will very soon wear a different aspect. There will be some patches in these reports less bare and impoverished; and others will give evidence of a spontaneity and glad overflow of zeal and benevolence.

The Commission of the Diocese of Michigan, which has the charge of this Conference, has promised a generous welcome to those who attend. The meetings will be held in St. Paul's Church, Detroit, Tuesday, November 15th, morning, afternoon and evening. On the Sunday before the Conference, services will be held in all the churches of the city, and in its vicinity, at which addresses will be made by visiting laymen and clergy. The promise has been given of the presence with us also at that time of one or more missionary bishops, who will be in the country in attendance upon the General Convention.

Full information about the conference may be obtained from Mr. Frank S. Bursage, 46 Lafayette Avenue, Detroit, Michigan.



THE REVEREND FRANCIS L. HAWKS POTT, D.D.

Appointed to the China Mission in 1886

Became President of St. John's College 1896

Some Notes of a Year's Progress at St. John's College, Shanghai

The New Building

THE great event of the year has been the erection of the new college building, which was begun in May, 1903, and is now rapidly approaching completion. The building contains dormitory accommodations for 150 students, besides professors' quarters, a reception-room, offices, an assembly hall capable of seating about 1,000 persons if necessary, and a handsome and commodious library.

The library is to be known as the Low Library, in honor of the distinguished New York family which has so often stood the friend of St. John's College. In recognition of the College Alumni Association, to whose efforts, in large part, is due the generous contributions secured from friends in this country, that portion of the building which contains the large assembly room will be called Alumni Hall.

When the question arose of a name for the whole building, it was thought that it could bear no name more fitting than

that of one to whose wise counsel and untiring labors in the day of small things the college so largely owes its present prosperity, and so the new building will be known as Yen Hall, in memory of the late Rev. Y. K. Yen, M.A.



The Student Body

THE number of students, 249, has been larger than ever before. Of these, 203 were in the preparatory department and forty-six in the collegiate department. Scores of applicants had to be refused because of lack of room. The growth and efficiency of some of the day-schools in Shanghai and other points, notably St. Andrew's, Wusih, will soon enable the college to advance its requirements for admission and add another year to its collegiate course.



The Class of 1904

THE graduating class, numbering thirteen, was the largest in the history of St. John's, and was in every re-



THE FACULTY OF ST. JOHN'S COLLEGE

The photograph was taken during Dr. Pott's absence in the United States. The foreigners in the front row, from left to right, are: Dr. Lincoln, Mr. Cooper, Mr. McRae, Mr. Smalley. The foreigners under the window at the left are: Mr. Walker and Mr. Palmer

spect one of the most satisfactory classes the college has ever graduated. Eight of these young men are Christians. Four remain at St. John's as teachers; two go into Christian work elsewhere; three will teach in government institutions and four are going into business. The graduates represented six of the eighteen provinces of China, and one was born in the Hawaiian Islands. They have shown their loyalty and gratitude to the college by pledging themselves to support a scholarship for the maintenance of a needy pupil.



The Theological Students

IN the theological department there are four students who, in addition to their own class work, have assisted in giving religious instruction to the members of the preparatory department and have acquired some practical experience in missionary work by speaking regularly in the preaching hall at Pok-sing-kyung, one of the nearby out-stations of the mission.

The "Medicals"

FIVE young men in the medical department are being prepared for service among their own people. The importance of training the Chinese in a knowledge of western medicine and surgery can be appreciated only by those who know something of Chinese ignorance of those essential matters. One of the members of the last medical class is now a surgeon on a Chinese man-of-war, while two of his fellow students are doing faithful work for the mission at St. Luke's Hospital, Shanghai, and in the dispensary at Wusih.



The Religious Work

DURING the year nine students have been confirmed and four baptized, while another has been admitted as a catechumen. One of the teachers in the Chinese Department has been baptized, and the teacher in the Y. M. C. A. day-school has been admitted as a catechumen.

One of the boys baptized is the first fruit of the Wusih mission. Two of them were formerly students in the Y. M. C. A. day-school. The case of the other boy is rather a remarkable one. On his expressing the wish to connect himself with the Church, he was told that he must write and tell his father of his intention. We knew that he came of a mandarin family, both his father and his grandfather being military officials, and so anticipated strong opposition to his becoming a Christian. To our surprise, a letter came from the father in which he not only expressed approval of his son's intention, but also declared that he himself would like to be a Christian, except that his official position forbade it. Who can tell what an influence for good this boy may exert in his own family and among others of his class?

What St. John's Students do for Others

ST. JOHN'S students show their desire to share their privileges with others by maintaining three day-schools and one

night-school in neighboring villages for less fortunate boys. The older Christian boys of the college assist in giving religious instruction in the preparatory department and speak occasionally at the preaching halls in connection with the schools maintained by them. All this work is purely voluntary, and means just so much time taken from recreation hours.



Student Meetings for Prayer

A NOTABLE feature in the religious life of the college in the past year is the custom, which is observed by nearly all the Christian students, of gathering in groups of five or six in the different rooms and having prayers together just before going to bed. One of them reads a few verses from the Bible and then each offers a short prayer. May we not hope that these prayers, which are continually made for the non-Christian students of the college, may yet be answered in a great spiritual awakening? We would ask that our friends at home



THE VESTED CHOIR OF ST. JOHN'S COLLEGE CHAPEL

join their prayers with ours that this awakening may come.



What the Chinese Think of the College

THE growth of St. John's College in the confidence of the Chinese people may be shown in a practical way by a comparison of the sums contributed in response to the appeals made in 1895,

pay the salaries of all its Chinese staff and of two members of the foreign faculty. It has been decided to increase the tuition fees for the new students coming in, which will in time considerably augment the income.



ST. JOHN'S is ministering to the growth of the Church in China by training her clergy and by building up an enlightened body of laymen. The



THE ST. JOHN'S COLLEGE FOOT-BALL TEAM
The foreigner is Mr. M. P. Walker

1898 and 1903. In 1895, when the Preparatory Building was erected, \$2,000 (Mexican) was contributed by the Chinese. In 1898, when we were securing funds for the Science Hall, they gave \$5,333 (Mexican). Toward the present new building they have given \$14,595 (Mexican). The income of the college from tuition fees, \$13,000 gold, has been larger by \$2,730 gold, than any previous record. Expenses are, however, correspondingly greater, owing in part to the steady increase in the price of food supplies. The college continues to

clergy in the district say that wherever old St. John's boys are in their parishes they are their right hand men. Even in the case of those who leave the college without becoming Christians, there is good reason to believe that they are strongly influenced by the earnest preaching and the careful religious teaching they receive. It is known, from long experience, that some of these graduates become Christians in after years when, having attained their majority, they are free to act for themselves.

Some Present Needs

WITH the increased number of students at St. John's College we need more land. There is a plot of ground adjoining the college which it would be peculiarly desirable to possess, as it would round off the college property and make impossible the location of a factory too near us. This land could be secured for about \$5,000 (gold).

A well-equipped gymnasium and swimming pool would greatly further the important physical work the college is doing. It is difficult to overestimate the value of this feature of St. John's training. The Chinese ideal of scholarship is always associated with a weak body.

Fifty-four scholarships are now supported by individuals, parishes, or Sunday-schools at home. In the collegiate department at least twenty-five more could be used advantageously. The cost

is \$70 a year. In the preparatory department fifty new scholarships would be none too many. The cost is \$50 a year each.

If a few scholarships in the larger colleges at home could be awarded to the most deserving of St. John's graduates, it would enable some of them to continue their studies in the United States.



THE spring and summer of 1903 was a time of uneasiness and excitement in China, and a wave of unrest seemed especially to sweep over the schools. St. John's College did not escape unscathed, but the manner in which she weathered the storm that wrecked more than one Government school, is evidence of the sound sense and right feeling that dominates the student body. Institutions like St. John's College are sorely needed in the campaign that must be carried on for the regeneration of China.

A Peck of Spectacles

THE diphtheria epidemic which recently caused so much anxiety at Fort Yukon has worked its way down the river as far as Anvik. There has been a number of cases in the village, as well as in the mission school, and two of the village children have died. The scholars at the mission were all in a fair way to recovery when Mr. Chapman wrote, on August 9th. He was well equipped to meet the emergency, with antiseptics and disinfectants, and found the native children ideal patients, ready to do whatever was required of them, and enduring the treatment with really heroic patience. From the white neighbors of the mission—Messrs. Chase, Cooper and Kurtz—much timely assistance was received. The people, as a rule, are much more disposed to observe the regulations of a quarantine than formerly, but, through the actions of some, especially of a few of the old people to whom it seems cruel and unnecessary, it cannot be made thor-

oughly effective in the village. All of the missionaries and other white families living near the station have so far escaped the disease.

The additional anxiety and work in caring for the sick has made it impossible for Mr. Chapman to acknowledge all the gifts recently received. We take pleasure in saying for him that parcels have been received from friends in Pittsburg, Baltimore, Poughkeepsie, Kansas City, Mo., Great Falls, Mont., Mechanicville, N. Y., and Metuchen, N. J., which have not been acknowledged, but which will be acknowledged in due time.

Alaska is the land of uncertain mails, though it must be admitted that in many respects the post-office does a great deal better than might be expected under the circumstances. Nevertheless, Mr. Chapman is obliged to regret that "much of our mail of the early part of June has almost certainly not reached us, and apparently some of the winter mail also. It would help us if friends who have sent

letters to which answers have not been received would institute inquiries at their local post-offices. There appears to be an unusual irregularity at some post-office on the route."

One other thing readers of *THE SPIRIT OF MISSIONS* can do for Anvik. It has to do with the comfort of several elderly people. Let Mr. Chapman explain: "I wish that I might receive from those who feel disposed to aid us, about a peck of spectacles and eye-glasses, as I did once, in response to an application made several years ago. The supply has run short, and there are frequent applications for glasses from people to whom they would be a great boon. A little ransacking of drawers, and a few moments devoted to mailing a package might be the means of helping some one to a livelihood. You see with what confidence I make our needs known. It is based upon the experience of unfailing kindness extending over many years. We can do no more than to express our gratitude, and pray that God will send a blessed reward."

The Rev. John W. Chapman, Anvik, Alaska, is a sufficient address.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, who can accept appointments to speak, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address is given.

Africa:	Bishop Ferguson. The Rev. Nathan Matthews.
Alaska:	Bishop Rowe.
China:	The Rev. G. F. Mosher, of Shanghai. The Rev. C. F. McRae, of Shanghai, Box 884, Richmond, Va. The Rev. L. H. Roots, of Hankow.

Edmund Lee Woodward, M.D., of Ngankin, 917 Floyd Avenue, Richmond, Va.

Georgia:	Rev. J. J. Perry, 230 White and Stratford Road, Brooklyn, N. Y.
Japan:	Bishop McKim. The Rev. R. W. Andrews, of Mito. Rudolph B. Teusler, M.D., of Tokyo, 917 Floyd Avenue, Richmond, Va.
Porto Rico:	Bishop Van Buren.
Work among Southern Mountaineers:	The Rev. W. S. Claiborne, Sewanee, Tenn.
Work among Mill People in the South:	Deaconess F. P. Jones, of Columbia, S. C.

Apportionment Giving

SEVENTEEN dioceses and nineteen missionary districts have succeeded in giving the full amount of their apportionments for the fiscal year which closed August 31st. Last year the record stood nine dioceses and sixteen districts, and the year before, eight dioceses and ten districts, so that the gain has been continuous and considerable. The names of the successful dioceses and districts follow:

Dioceses	Missionary Districts
Arkansas	Alaska
Dallas	Arizona
East Carolina	Asheville
Kansas	Boise
Kentucky	Duluth
Lexington	Honolulu
Maine	Laramie
New Hampshire	Montana
North Carolina	New Mexico
Oregon	North Dakota
Pennsylvania	Oklahoma and Indian Territory
Rhode Island	Olympia
South Carolina	Sacramento
Springfield	Salina
Virginia	Salt Lake
Western Massachusetts	Southern Florida
West Virginia	South Dakota
	The Philippine Islands
	Western Texas

Announcements

Concerning the Missionaries

Alaska

THE REV. JOHN B. DRIGGS, M.D., coming to the States on leave of absence, left Point Hope the latter part of July, and, after spending two weeks in Nome, left for the East the latter part of August.

THE REV. CHARLES E. RICE has taken charge of the mission at Skagway.

THE REV. JOHN WHITE and Mrs. White, returning to Nome, left Seattle by the steamer *Victoria* and arrived at the mission on August 10th.

MR. E. J. KNAPP arrived at Point Hope by the steamer *Corwin* on July 22d.

MISS CLARA M. CARTER, upon her arrival at Fairbanks, at the end of June, began hospital work. The Bishop has appointed Miss A. C. Farthing as her assistant.

MISS LIZZIE J. WOODS has been stationed at Fort Yukon, where she did splendid work during the recent epidemic of diphtheria.

Porto Rico

MISS MINNIE L. FORDHAM sailed for Ponce on September 10th, and has undertaken work at La Carmelita.

At the meeting of the Board of Managers held on September 20th the Bishop of Porto Rico's appointment of Miss Anna M. Reed, who has been a teacher in Havana under the American Church Missionary Society, was approved, her stipend and travelling expenses to be paid from the Woman's Auxiliary United Offering of 1904. Miss Reed sailed from Havana on September 10th, and arrived at San Juan on the 18th.

At the same meeting the Board approved Bishop Van Buren's appointment of Miss Sarah R. Davidson as parish worker at Ponce. She is already in the field.

Honolulu

MRS. ANNA E. SANDS, deaconess, who sailed from San Francisco by the steamer *Alameda* on August 6th, arrived at Honolulu on the 16th of the same month.

The Philippines

BISHOP BRENT, who sailed from Bremen by the steamer *Kronprinz Wilhelm* on September 6th, arrived at New York on the 13th.

Africa

BISHOP FERGUSON sailed from Liverpool by the steamer *Lucania* on September 10th and arrived at New York on the 17th.

THE Bishop's appointment of the Rev. J. F. Dunbar, B.D., as principal of Epiphany Hall, Cuttington, *vice* Prof. P. O. Gray, who retired July 1st, was approved by the Board of Managers at its meeting on September 20th.

BISHOP FERGUSON'S appointment of Miss Margaretta S. Ridgely, of Baltimore, as assistant to Miss Mahony at Cape Mount, was also approved by the Board. The salary and travelling expenses will be provided from the Woman's Auxiliary United Offering of 1904.

Shanghai

ON July 15th Bishop Graves ordained Waung Hyaio-Kue to the diaconate in the Church of Our Saviour, Hongkew. The sermon was preached by the Rev. P. N. Tsu. The clergy present were the Rev. Messrs. Thomson, McRae, Nichols, C. C. Wu, P. N. Tsu and K. C. Li.

At the meeting of the Board, on September 20th, the Bishop's appointment of Miss Carrie Mason Palmer was approved. The Board also approved the Bishop's appointment of Miss Louise Woodward Allen, of Pittsfield, Mass. Miss Allen will take a course at a deaconess school before going out.

Kyoto

MISS J. KIMBALL, who came to this country on special leave at her own expense, arrived on August 1st. She expects to sail from San Francisco by the steamer *Mongolia* on October 13th, to resume her work at Nara.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE HANKOW BRANCH BEFORE THE CHURCH OF THE NATIVITY, WUCHANG

The First Annual Meeting of the Hankow Branch

BY GERTRUDE CARTER

THE first annual meeting of the Hankow Branch of the Woman's Auxiliary was held on the fifth of May. Preliminary meetings of the foreign ladies in Wuchang and Hankow and of some of the more capable Chinese ladies were held in order to make the necessary arrangements; letters were sent to all the stations to announce our plans, and the wives of the clergy were particularly urged to be present; each station was asked to send in all the work done and money earned, together with a report of its work for the year; and the women were further asked to vie with one another in making some pretty and characteristic money bag, in which to send our United Offering; prayer was being made by all for the success of the meeting, and I think all felt that it would be a time for spiritual refreshment as well as for pleasant social intercourse.

As the women, on the appointed day, arrived in little companies from the different stations, they were received in the pretty guest-room near the Church of the Nativity, which had been enlarged for the occasion by taking down the doors on two sides, thus making use of the spacious veranda which was filled with extra benches.

The services in the church were under the charge of Mr. Jackson and Mr. Wood, and at eleven o'clock the bell rang for our corporate Communion. Probably as many as 130 women received together at this time, and the passing to and from the chancel was most orderly. Mr. Jackson was very much impressed with the reverence of the women, and indeed any one must have noticed it, and marvelled.

When the service was over, we all ranged ourselves in front of the guest-room and had our picture taken by Mr.

Gilman, after which there was a general scattering, and light refreshments were served in the old building of St. Hilda's School.

At one o'clock we reassembled, this time in the guest-room, for our business meeting. After repeating together the Auxiliary prayers, in Mandarin, we listened to two addresses, the first by Mrs. Jackson, on the importance of the devotional life, if we would do any real work for Christ, and on the new opportunities which the changes in China are presenting to Chinese women. Then followed a most finished little speech from Mrs. Fung, the matron of St. Hilda's School. She had been present at a similar gathering in Shanghai, and in an easy, graceful manner told us her impressions of it, emphasizing the note of unity and hopefulness which had impressed her there.

Reports were then called for from all the branches, Wuchang being first on the list, as this branch was founded by Mrs. Graves before the new District of Hankow came into existence, and so is the connecting link between the two sister branches of the Auxiliary here in China. Mrs. Hwang, the Bible-woman, reported for Wuchang, and in each case a Chinese woman was chosen to make the report. If the minister's wife could not report, the Bible-woman reported for her. Each one came forward naturally, said a few words about the time of meeting, character of the work, number of members and amount of money raised, and then returned to her place. The wife of Mr. Tsen, in Ichang, said she had no report to make, since all she had brought was one pair of shoes, but that when she went home she would tell about the meeting, and they would all set to work to do something for the Society.

Ten parishes in six different cities were represented, and reports read from Wuhu and Nganking besides. The Changsha report came a day late, and something happened to Hsinti's report, but Hanch'uan and Kiukiang and Ichang and Shazi sent their ministers'

wives, and Hankow and Wuchang contributed four more, besides their Bible-women. We found that the total amount of the offerings came to \$132.14 (Mexican), \$64.56 of which will go to the United Offering, and the remainder will be divided between the Changsha girls' day-school and two other local objects.

A vote of thanks was then taken to express our gratitude to the Wuchang branch for our entertainment. It was also voted to write a letter of greeting to be read at the annual meeting of the Shanghai branch, and also to write a message to be sent to the Triennial Meeting in Boston. We further decided to choose the best bag to be sent with the United Offering to America.

Miss Byerly then spoke on "The Ideal Branch" and Mrs. Yü on "The Advantage of Such a Society to the Women of China."

At the three o'clock service Mr. Wood compared the Society's work to that of the Blessed Virgin, in that our purposes are in accord with the Divine Will, and Mr. Wang dwelt on the importance of prayer, and at this service our United Offering was presented. Fully ten of the clergy and nearly as many catechists filed into the church, singing "From Greenland's Icy Mountains." Preceded by the cross, they marched down the side aisle and up the middle aisle into the chancel. All the girls of St. Hilda's School were present in the front seats of the nave and led the singing like a thoroughly trained choir, and the women filled in behind them nearly to the doors on both sides.

The offertory had a special feature which I think is a feature also at Bishop Hare's annual meeting of Indian women. The deacon stood at the chancel steps with the alms-basin in his hands, and the heads of the different societies brought their offerings in the special bags which they had made for the occasion. One woman had no bag, so she placed a little pair of shoes on the plate, and after the regular offerings had been brought up, many other women came with little sums or large to swell

the amount. These additional offerings at both services amounted to \$9.09, Mexican.

The clergy and catechists marched out during the singing of the recessional, "Blest be the tie that binds," and the church was soon empty, and the services of the day were over.

But every one was hungry enough to repair with spirit to the compound next to St. Hilda's School, where food was arranged on twenty-five square Chinese tables, and nearly 200 persons were provided for.

The wives of the clergymen were asked to decide which of the bags was the best, and the vote fell to Hanch'uan. The second best was decided to be the one made by Wuchang. This little rivalry in needlework gave special zest to the meeting, and Mrs. Nieh, of Hanch'uan, received the ovations of the others. The Hanch'uan Christians have shown a deep interest in the society, and were the first outside of Wuchang and Hankow to start a branch, so it seems fitting that their bag should hold the United Offering.

One cannot sum up an account like this without referring to our late beloved Bishop Ingle who was so anxious to start the Auxiliary, and who would have so enjoyed the sight of all these women gathered for their first annual meeting. All the people, foreigners and natives alike, offered their help untiringly in the preparations, and the day was one of rejoicing for us all. It was splendid to see all the foreign ladies from both sides of the river present at the services, and to feel the deep sympathy and co-operation of clergy and catechists. The cleanliness and good manners of the women were very noticeable, and the feeling was widespread that since we were doing what was right, God would protect us from harm, either on the river or anywhere else. This meeting cannot fail to be an inspiration to our women, and we hope that the account of it will help the friends at home to realize something of the blessed privilege of working for God in a heathen land.

A Greeting from Hankow

TO the Woman's Auxiliary of America, to all who are workers together with the Lord, to all who help the Saints to preach the Gospel, dearly beloved sister members of the Auxiliary—Greeting.

We respectfully send this message.

Since the time when your honorable country received the shining of the light of truth, all your people, both men and women, have, as it were, walked in the light, and all have the nature of a new man. And behold! your Christian people have not feared the dangers of sailing over the great sea, nor death at the hands of an un-Christianized nation. This is all a proof that they love the Lord with all their hearts, and also that they love men, and it is the proof that they have received the new life of truth.

We wonder at and admire the way in which the Christian women of your honorable country are also without fear of all kinds of danger and death, but have the mind of Christ to love and save men, so that they are willing to go into all dark countries to help the Church, and preach the Gospel of Christ and to teach those who live in darkness and the shadow of death.

And we members of the Hankow branch of the Woman's Auxiliary are most grateful for this, and that they who have received the Lord's true light should enlighten others, and lead others into the Kingdom of Heaven.

And all of our members are glad to pray continually that the most High will bless you, and we ask that you will pray for us that God will supply our necessities.

The fact that we originally lived in darkness and in the shadow of death, but now have been enlightened by heavenly light, is partly due to the offerings of the believers of your honorable country and partly to the teaching and instruction of the ladies of the mission.

On the fifth day of this month (May), at Miss Carter's request, all of our members gathered for an annual meet-

ing in the Church of the Nativity in Wuchang. On that day the peace and happiness which came to us was more than could be told, and so we feel that while it came as a blessing from God, it was also in a measure due to your interest in us and the teaching of our ladies.

And so, out of gratitude, we write

you this letter, and place it before you to read that you may see our gratitude and accept our best wishes for your welfare.

Written on behalf of the members of the Woman's Auxiliary of Hankow by a member.

We send you our greeting with a curtsy.

The Japanese Branch of the Woman's Auxiliary in Tokyo District

BY MISS KUROKAWA

OUR Woman's Auxiliary Society in the North Tokyo Diocese has twenty-one branches, and members are about 250. We have general meeting twice a year—April and October—and the officers' meeting every other month. On April meeting the delegates are sent from all the branches, and the meeting is generally opened at nine o'clock with Holy Communion service and the special address for the occasion by a clergyman. After the service is over we meet in the parish house and have our business meeting. The delegates and the officers read their reports. Then we have election of new officers.

Until last year our general meeting in October was always held in the Trinity Cathedral, but we decided to have it in the different churches in Tokyo by turns, as we thought it would give more interest to each church and its vicinity and it might be more convenient for all the members in many respects, so the first October meeting was held at Grace Church last year. After the Holy Communion service the meeting was held at Miss Tsuda's school, where we had very interesting addresses by Mrs. Terry and the Rev. Dr. Motoda. The former was on the travelling experiences through Siberia and the latter was about the mission work in Formosa. He made it more impressive to us by drawing a map, with clear explanation. Dr. Motoda in-

troduced to us then Mrs. Griscom, the wife of the American Minister, who takes interest in our Woman's Auxiliary. Refreshments were kindly given by the members of Grace Church.

Our yearly contribution is raised by two means—regular fees and mite-boxes—since last July. Until then we had sales twice a year instead. Year before last the entertainments were kindly given by our foreign members and the girls of St. Margaret's School, instead of bazaar, to help our society, and they were both very successful, but in many respects we found that it might not be so if we have them too often, and, besides, they take too much time for preparation each time, so we thought it rather wise to find a plan in which each member could take her part in raising money. Therefore, we decided to make mite-boxes, one of which each member should have to put in her small savings from time to time during the whole year, so that every box should average at one *yen* at least.

Our last general meeting was held as usual at the Trinity Cathedral on the 9th of April. Sixty-six members received Holy Communion. Over 100 members were at the business meeting and in the afternoon we had two very interesting addresses, by a lady from the United States, who is now out here on a visit, and the Rev. Dr. Motoda, who had just returned from his trip

to Formosa. The former was on "Woman's Auxiliary Society at Home" and the latter on Formosa. We all take great interest in it, as we are chiefly working for them. He made his speech very attractive by introducing two young girls from Formosa. They were on their way to St. Louis Fair. The most encouraging news we heard from Formosa

is that the Rev. Mr. Terada, our clergyman, was permitted to preach among the soldiers and three of them were already baptized. It was a great encouragement for us to meet those girls from Formosa and to hear about mission work there, which is getting to be hopeful. We feel more than ever that we ought to do our best for its work.

Opportunity in Boarding-Schools

ALMOST the last letter which came to us from the late Bishop of Salt Lake told us of the missionary society he had just founded among his girls of Rowland Hall.

Coming as it did as a last message, it drew especial attention to the field which our Church schools for girls open for Auxiliary work.

A leaflet was printed, and sent to a large number of our schools, and some encouraging replies were received. Now as the school year is opening again, we

recommend to the officers of the Auxiliary, that each group in its own diocese seek out these schools, with the approval of the authorities help to form Junior branches where there are none, and where missionary societies are already formed, connect them with the Junior Department, and in every possible way increase their interest and helpfulness.

The story of last year's work in some of these schools shows what may be done, and ought to incite to much more extended efforts than heretofore in this direction.

The Year at Rowland Hall, Salt Lake

BY CLARA COLBURN

ICANNOT begin to tell of life at Rowland Hall without first saying that this work has suffered a great loss, and that we miss our Bishop in every department of it. It will be hard to fill his place with one whose life will be so entirely devoted to the cause.

Bishop Tuttle was with us a few days in December, and came again in June, and his love for and interest in the work have given us all new inspiration. I believe that each one employed in this District is determined to make every possible effort that this work, for which our Bishop gave his life, may not suffer any decline until a successor can be appointed.

In the Hall there is great interest in our missionary work, and I believe that the missionary spirit was never so

strong among our girls as it is now, and this is what our Bishop so much wished. Nor have we ever had such a large proportion of earnest Churchwomen among our older students. All our seniors and all but one of the eight members of the junior class, have been confirmed.

The Bishop's closing words at the last meeting which he attended seem now almost prophetic. He sat, through the meeting, at the right hand of the senior who is president of the society, and, after an earnest talk to the girls, in which he urged them to live less for self and more for others, and told them how he hoped that this society would help them to live consecrated lives, he said: "I may not be here for your next meeting, but, if I am not, Miss Colburne will sit here where I am sitting, and direct you, and

the work will go on." I think that each member of the school is anxious that the work may go on now just as he planned it, and all are ready to help.

One of our meetings during the season was on Bishop Leonard's own work. Each girl gave a little history of the church or mission in her own home, and his Eastern friends would have been much interested if they could have heard these simple stories, and would have been anew impressed with the difficulties of our Bishop's task. One girl said: "We always have the Sunday-school at our house; but that isn't large enough when the Bishop comes, so he rents the dance hall for the service, and people come from all over the valley." I found that meant that people came from about thirty miles away, had to start before daylight, and brought their dinner, and food for the horses.

Nearly all the girls said that the Bishop "boarded around" when he came to their valley, and they were all so glad when their turn came to entertain the Bishop. I know they never knew how the Bishop worked up to the last minute before starting to their distant homes, and that he often was not well, especially during these last two years; and they would not realize how long and hard the journey was for him, and how much he needed quiet and rest. The Bishop did not want them to think of all this, for he felt that every moment with them was valuable; so he talked with the ranchmen about their work, with the mothers about their babies, and with the girls about their studies, and about Rowland Hall where they might hope to go some day; and when he went away each member of the family felt that a dear friend had visited them, and had left the world a little brighter and better for them.

Our next subject was Church work among the Indians, and we found so much information about the Indian work in the pamphlets sent from the Missions House. Another month we tried to get a general idea of the mission work done in our large cities, and

then the last meeting of the year will be "The call for mission work in Salt Lake, and how far that call is answered."

We hold our meetings in the library, where our Bishop used to like especially to meet the school family, and his picture looks down on us there with such a kindly smile that we can almost feel his presence and sympathy still. We are all anxiously awaiting the choice of the new Bishop, and hope that he will love Rowland Hall as Bishop Leonard did. I hope, too, that he will find Rowland Hall, as Bishop Leonard always did, not only a burden, but a source of great comfort and happiness. The Bishop always said that it rested him to come up here, and spend an evening with our girls.

The Missionary Society in Brownell Hall, Omaha

I. BY A TEACHER

OUR Missionary Society numbers thirty-five members among the girls and ten or twelve of the teachers, some of whom are honorary members, paying dues but not attending the meetings. Three or four of them, however, are real helpers.

We have begun the lessons in "The Kingdom Growing," and the girls seem much interested. Then, we are to study particularly about Bishop Hare's work, in doing which we find the leaflets from the Missions House and from the Church Missions Publishing Company a great help. I try to give an hour and a half on Friday afternoons to preparation for our work, and am deeply interested in it, and only hoping to have grace and strength to do a small measure of justice to this golden opportunity.

We have just finished a review of Bishop Leonard and his work. Mrs. Williams, the head of the Juniors in the diocese, called a quarterly meeting last Saturday, which was a memorial of Bishop Leonard, and two of the papers were furnished by our branch. I cannot



"HERE, AT BROWNELL HALL, WE LIVE IN COMFORT AND HAPPINESS"

ask a great deal of outside work from the girls, as their days are so full of school duties. We hold our meetings forty-five minutes every Friday evening.

II. BY A PUPIL

When the chapter was formed we had no very definite idea of the work we should do, but only that it should be something done in the name of Him to whose cause we had pledged ourselves.

At first we hemmed napkins and made pillow slips for the Clarkson Hospital. We also contributed to a box which was going far out in the west. At Christmas time each girl made or bought some dainty gift, and these were distributed on Christmas Eve at the Clarkson Hospital. No one there was forgotten, not even the old man who takes care of the fire, and who received a warm pair of gloves. I am sure that every girl enjoyed her own Christmas all the more because of the sacrifice of time and money on her part, and the remembering of those to whom Christmas was a day of pain and sadness.

During Lent we are earning money in a number of ways, and hope to make a glorious offering at Easter. Some of the girls take orders for turnovers and

cuffs, some make shoe bags and numerous other articles, and a great many are saving from their allowance to help swell the offering.

As far as the influence which the Chapter exerts is concerned, I may say, as one of the girls, that it is doing a great deal. Of course the result may not be visible, but nevertheless I am sure that it is there, and will bring forth its fruit in due season. When we hear of the grand work which is being done in the different mission fields our hearts glow with a desire to go and do likewise, and when we hear the prayers for those still in darkness, and for those who are carrying the light to them, I am sure there is no girl who does not rise from her knees with a more earnest purpose in her heart.

Here, in Brownell Hall, we live in comfort and happiness, and amid our fun and frolic, and in the shelter of these walls, the girls would seldom think of the sin and suffering about them, if such a thing as the Auxiliary did not bring it forcibly to their minds. Moreover, it teaches the girls unselfishness and the spirit of sacrifice. It always does mean a slight pang to a girl when she cheerfully gives up the quarter or

dime she would so much like to spend for candy, fruit or new ribbon, for the cause; and the oftener she does this the higher and nobler will she become.

Then, too, we have little time to ourselves here, and it is some sacrifice to give up our moments of recreation to serving and working for the Auxiliary.

So in many, many ways I assure you that the influence of the Chapter is a fine thing, and is helping to make truer, better women of its young members.

When the year is over, and we all go our separate ways, I am sure that the memory of the hours we spent together for Him and the sacrifices we made in His Name will hover as a benediction about our lives, and that one and all we will strive to do our very best to help the cause to which we have this year pledged ourselves.

The September Conference

ON Thursday, September 15th, twenty-three officers assembled for the first Conference of the new working season, their representation being as follows: Arkansas, 1; Long Island, 3; Louisiana, 1; Maryland, 1; Massachusetts, 1; Minnesota, 1; Mississippi, 1; Newark, 6, (1 Junior); New Jersey, 1; New York, 4; Pennsylvania, 2; Rhode Island, 1.

Mrs. Phelps, of the Mississippi branch, presided, and the different branches reported the progress they have been making toward the United Offering and the gifts under appropriation.

Mrs. Thayer, of Massachusetts, told of the preparations being made by that branch for the approaching Triennial.

On the suggestion of Miss Coles, of Pennsylvania, it was recommended that a small leaflet, giving name, location, and work of women missionaries, be prepared, that those interested may have it convenient for reference, and for use in making specific intercessions for them.

On motion of Mrs. Truslow, of New York, the congratulations of the Conference were sent to Mr. Kimber upon his recovery from serious illness, and on motion of Mrs. Roberts, of Pennsylvania, the sympathy of the officers was extended the New Jersey branch in their recent loss and sorrow in the death of Mrs. Steward, vice-president for Freedmen's Missions.

In the Secretary's report, she reviewed occasions of thankfulness in the past year, and emphasized the opportunities left within the remaining weeks to enlarge the United Offering, and the recurring responsibility of giving toward the appropriations of the Board. She again urged the observance of St. Matthew's Day, as a day of special prayer for the United Offering and the work and workers for which it stands.

The October Conference

THE conference of Diocesan Officers, for October, will be held on Wednesday, the 5th, at 2:30 P. M., in Pierce Building, Copley Square, Boston.

According to resolution, an adjourned meeting will follow, and may be expected on Monday the 10th. All Diocesan Officers visiting Boston in October should, if possible, include these two dates within the limits of their visit.

A Few Last Notes

MEMBERS of the Auxiliary visiting Boston are cordially asked to go to headquarters at Pierce Building, on their arrival in the city, and to register.

Badges not previously sent to Diocesan Officers may be found at headquarters or received at the Officers' Conference.

The triennial service at Trinity Church and the meeting in Tremont Temple, on October 6th, are open to all members of the Auxiliary.

All things come of Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from August 1st, to September 1st, 1904:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—\$404.86

<i>Auburn</i> —Holy Innocents', General..	11 00	St. Andrew's, Wo. Aux., St. John's College, Shanghai, \$3; Bishop Payne Divinity-school, Southern Virginia, \$2; Africa, \$5; Philippines, \$5; Michigan City, \$5.....	20 00
<i>Avondale</i> —Christ Church, General..	1 30	St. Paul's, General, \$44; Wo. Aux., St. John's College, Shanghai (of which Juniors, \$5), \$15; Bishop Payne Divinity-school, Southern Virginia, \$5; Philippines, \$10; Michigan City, \$10; Africa (of which Juniors, \$5), \$15; S. S. Young Ladies' Bible-class, China, \$12.95.....	111 95
<i>Bessemer</i> —Trinity Church, General..	16 50	St. Peter's, Sp. for Rev. G. F. Mosher's work, Wusih, China, \$4.87; "A Friend," General, \$5; Wo. Aux., St. John's College, Shanghai, \$42.75; Bishop Payne Divinity-school, Southern Virginia, \$22.25; Philippines, \$40; Michigan City, \$45; Africa, \$50.....	209 87
<i>Birmingham</i> —St. Mark's, General..	6 00	"From an invalid," Sp. for Bishop Rowe Hospital work, Alaska.....	200 00
<i>Clayton</i> —Grace, General.....	5 50	<i>Amsterdam</i> —St. Ann's, Junior Aux., Philippines, \$3; Michigan City, \$2; Wo. Aux., Juniors, St. John's College, Shanghai, \$2.....	7 00
<i>Decatur</i> —St. Paul's, General.....	13 75	<i>Ashland</i> —Trinity Church, Domestic and Foreign.....	9 55
<i>Evergreen</i> —St. Mary's, General....	5 50	<i>Ballston Spa</i> —Christ Church, Wo. Aux., Bishop Payne Divinity-school, Southern Virginia, \$4; Philippines, \$4; Michigan City, \$4; Africa, \$5; St. John's College, Shanghai, \$4.....	21 00
<i>Florence</i> —Trinity Church, "R. R. H.," General.....	2 00	<i>Cambridge</i> —St. Luke's, Wo. Aux., Michigan City, \$3; Africa, \$3; Sp. for Bishop Brent, for a memorial furnishing for the chapel at Bontoc, \$20.30; St. John's College, Shanghai, \$3.....	29 30
<i>Greensboro</i> —St. Paul's, General, \$13.75; Foreign, \$5; S. S.,* Sp. for Brazil, \$10.....	28 75	<i>Canton</i> —Grace, Domestic.....	27 14
<i>Livingston</i> —St. James's, General....	11 00		
St. John's S. S.,* Sp. for Cuba, \$3; Sp. for Brazil, \$3.....	6 00		
<i>Mobile</i> —Trinity Church, General....	60 00		
Mrs. Virginia E. Mitchell, \$65, John E. Mitchell, \$10, Domestic and Foreign.....	75 00		
<i>Opelika</i> —Emmanuel Church, Domestic and Foreign.....	10 00		
<i>Tilden</i> —Grace S. S.,* General.....	2 56		
<i>Tuscaloosa</i> —Christ Church, Junior Aux., support of Miss Bull, Kyoto.....	50 00		
<i>Miscellaneous</i> —"A Friend," General.	100 00		

ALBANY—\$2,988.68

<i>Albany</i> —All Saints', General, \$200; Wo. Aux., St. John's College, Shanghai (of which Juniors, 50 cts.), \$35.50; Bishop Payne Divinity-school, Southern Virginia, \$20; Philippines, \$40; Michigan City, \$45; Africa (of which Juniors, 50 cts.), \$50.50; S. S.,* Sp. for Brazil, \$25.....	416 00		
Holy Innocents', Wo. Aux., St. John's College, Shanghai, \$2; Bishop Payne Divinity-school, Southern Virginia (of which Junior Aux., \$1), \$4; Africa (of which Juniors, \$1), \$3; Philippines (of which Juniors, \$1), \$4.....	13 00		

<i>Champlain</i> —St. John's, General, \$11.75; Wo. Aux., Michigan City, \$1; Africa, \$2.....	14	75	
<i>Charlton</i> —St. Paul's, Wo. Aux., Philippines, \$3; Michigan City, \$3.39; Sp. for Bishop Griswold, Salina, \$3.61; Africa, \$3.....	13	00	
<i>Cherry Valley</i> —Grace, Wo. Aux., St. John's College, Shanghai, \$2; Philippines, \$3; Africa, \$1; Junior Aux., Sp. for Fort Yukon sufferers, Alaska, \$25....	31	00	
<i>Cohoes</i> —St. John's, Wo. Aux., St. John's College, Shanghai, \$3; Bishop Payne Divinity-school, Southern Virginia, \$3; Philippines, \$10; Michigan City, \$4; Africa, \$3.....	23	00	
<i>Cooperstown</i> —Christ Church, Wo. Aux., St. John's College, Shanghai, \$8; Bishop Payne Divinity-school, Southern Virginia, \$5; Philippines, \$8; Sp. for Bishop Griswold, Salina, \$10; Michigan City, \$8; Africa, \$8.....	47	00	
<i>Coxsackie</i> —Christ Church, General... 5 00	5	00	
<i>Delhi</i> —St. John's, Wo. Aux., St. John's College, Shanghai, \$5; Bishop Payne Divinity-school, Southern Virginia, \$5; Philippines, \$5; Michigan City, \$5; Africa, \$1; Juniors, Sp. for Bishop Griswold, Salina, \$41.30.	62	30	
<i>East Line</i> —St. John's, General..... 30	30		
<i>East Springfield</i> —St. Paul's, Wo. Aux., Philippines, \$1; Michigan City, \$2; Africa, \$2.....	5	00	
<i>Essex</i> —St. John's, Wo. Aux., Bishop Payne Divinity-school, Southern Virginia, \$1; Sp. for Bishop Griswold, Salina, \$2; Africa, \$1	4	00	
<i>Essex</i> —St. John's and Willsboro—St. Mary's, General (of which S. S.,* \$11.74), \$42.46; Sp. for Bishop Ferguson's work, Africa, \$5.....	47	46	
<i>Fort Edward</i> —St. James's, Wo. Aux., St. John's College, Shanghai, \$2; Bishop Payne Divinity-school, Southern Virginia, \$1; Philippines, \$3; Michigan City, \$3; Africa, \$3.....	12	00	
<i>Frankfort</i> —St. Alban's, Wo. Aux., Sp. for Bishop Griswold, Salina, \$3; Africa, \$3.....	10	00	
<i>Gilbertsville</i> —Christ Church, Wo. Aux., Sp. for Bishop Griswold, Salina, \$5; Michigan City, \$2.50; Africa, \$2.50.....	10	00	
<i>Glens Falls</i> —Church of the Messiah, Wo. Aux., Bishop Payne Divinity-school, Southern Virginia, \$5; Philippines, \$10; Michigan City, \$5; Africa, \$3.....	23	00	
<i>Gouverneur</i> —Trinity Church, Foreign.....	5	00	
<i>Granville</i> —Trinity Church, Wo. Aux., Sp. for Bishop Griswold, Salina.....	10	00	
<i>Green Island</i> —St. Mark's, Juniors, Michigan City.....	3	00	
<i>Greenwich</i> —St. Paul's, General, \$2; Wo. Aux., Michigan City, \$1; Africa, \$1.....	4	00	
<i>Haines Corners (Twilight Park)</i> —All Angels, General.....	88	45	
<i>Herkimer</i> —Christ Church, Wo. Aux., St. John's College, Shanghai, \$1; Michigan City, \$1; Africa, \$2.....	4	00	
<i>Hoosick Falls</i> —St. Mark's, Wo. Aux., St. John's College, Shanghai, \$3; Bishop Payne Divinity-school, Southern Virginia, \$1; Philippines, \$2; Michigan City, \$4; Africa, \$6.....	16	00	
<i>Hudson</i> —Christ Church, General, \$59.14; Wo. Aux., St. John's College, Shanghai, \$6; Philippines, \$16; Sp. for Bishop Griswold, Salina, \$24; Michigan City, \$5; Africa, \$12.38.....	122	52	
<i>Ilion</i> —St. Augustine's, Wo. Aux., St. John's College, Shanghai, \$10; Philippines, \$30; Michigan City, \$20; Africa, \$30.....	90	00	
<i>Johnstown</i> —St. John's, General, \$70; Wo. Aux., Philippines, \$5; Michigan City, \$8; Africa, \$10.	93	00	
<i>Lebanon Springs</i> —Church of Our Saviour, Wo. Aux., Michigan City.....	3	11	
<i>Little Falls</i> —Emmanuel Church, Wo. Aux., Sp. for Bishop Griswold, Salina.....	5	00	
<i>Mechanicsville</i> —St. Luke's, General, \$16.58.....	16	58	
<i>Middleville</i> —Memorial, Wo. Aux., Michigan City, \$2.50; Africa, \$2.50.....	5	00	
<i>Morley</i> —Trinity Church, General... 4 85	4	85	
<i>Morris</i> —Zion, Wo. Aux., Philippines, \$2.50; General, \$4.50; Sp. for Bishop Griswold, Salina, \$5.....	12	00	
<i>Ogdensburg</i> —St. John's S. S.,* General.....	63	78	
<i>Oneonta</i> —St. James's, General, \$12; "Three Members," Sp. for Port Rican Equipment Fund, \$15....	27	00	
<i>Palenville</i> —Gloria Dei, General, \$4.31; Wo. Aux., St. John's College, Shanghai, \$3; Bishop Payne Divinity-school, Southern Virginia, \$2; Philippines, \$2; Michigan City, \$2; Africa, \$2...	15	31	
<i>Potsdam</i> —Trinity Church, Wo. Aux., Sp. for Bishop Griswold, Salina, \$3; Africa, \$4.....	10	00	
<i>Rensselaer</i> —Epiphany, Wo. Aux., Philippines, \$3; Michigan City, \$3; Africa, \$4.....	10	00	
<i>Rensselaerville</i> —Trinity Church, Wo. Aux., Michigan City, \$2; St. John's College, Shanghai, \$3; Juniors, Philippines, \$2; Africa, \$2.....	9	00	
<i>Round Lake</i> —All Saints', General, \$19.05; Wo. Aux., Bishop Payne Divinity-school, Southern Virginia, \$1; Africa, \$1; St. John's College, Shanghai, \$1...	22	05	
<i>Salem</i> —St. Paul's, General..... 8 67	8	67	
<i>Sandy Hill</i> —Zion, Wo. Aux., St. John's College, Shanghai (of which Juniors, 35 cts.), 85 cts.; Bishop Payne Divinity-school, Southern Virginia (of which Junior Aux., 25 cts.), 75 cts.; Philippines (of which Juniors, 50 cts.), \$1.50; Michigan City (of which Juniors, 50 cts.), \$1.50; Sp. for Bishop Griswold, Salina, \$5.24.	11	34	
"C. C. W." Sp. for altar for Fairbanks, Alaska.....	100	00	
<i>Saratoga Springs</i> —Bethesda, Domestic and Foreign, \$112.23; Wo. Aux., Philippines, \$10; Michigan City, \$10; St. John's College, Shanghai, \$10.....	142	23	
<i>Schaghticoke</i> —Trinity Church, General.....	20	75	
<i>Schenectady</i> —St. George's, General, \$25; Honolulu, \$14; Wo. Aux., Philippines, \$10; Michigan City, \$10; St. John's College, Shanghai, \$10.....	69	00	
<i>Schuylerville</i> —St. Stephen's, General.....	16	25	
<i>Sharon Springs</i> —Trinity Church, General.....	8	24	
<i>Springfield Centre</i> —St. Mary's, General, \$10.96; Wo. Aux., Philippines, \$3; St. John's College, Shanghai, \$4.....	17	96	
<i>Stamford</i> —Grace, General..... 14 00	14	00	
Miss Whitaker and Miss Emily Bridgers, Sp. for Bishop Rowe,			

for Fort Yukon, Alaska.....	10 00	Fort Yukon sufferers, Alaska...	5 00
<i>Stillwater</i> —St. John's, General....	2 65	<i>Boonville</i> —Trinity Church, General..	11 30
<i>Stockport</i> —St. John the Evangelist's,		<i>Camden</i> —Trinity Church, General..	10 00
Domestic and Foreign.....	16 22	<i>Cayuga</i> —St. Luke's, Foreign, \$1.76;	
<i>Ticonderoga</i> —The Cross, General,		J. Elizabeth McIntosh, General,	
\$47; Wo. Aux., St. John's Colle-		\$25.....	26 76
ge, Shanghai, \$1; Michigan		<i>Earlville</i> —Grace, General.....	2 00
City, \$2; Philippines, \$2.....	52 00	<i>Ellisburg</i> —Christ Church, General..	25
<i>Troy</i> —Ascension, Wo. Aux., Bishop		<i>Elmira</i> —Emmanuel Church, General	10 00
Payne Divinity-school, Southern		<i>Frederick's Corners</i> —St. Paul's,	
Virginia, \$5; Philippines, \$5....	10 00	General.....	25
Holy Cross, Wo. Aux., St. John's		<i>Groton</i> —Wo. Aux., General.....	1 40
College, Shanghai, \$3; Bishop		<i>Ithaca</i> —St. John's S. S.,* General..	50 55
Payne Divinity-school, Southern		<i>Marcellus</i> —St. John's, support of	
Virginia, \$2; Philippines, \$10;		bed in St. James's Hospital,	
Sp. for Bishop Griswold, Salina,		Ngankin, Hankow.....	20 00
\$10; Michigan City, \$10;		<i>New York Mills</i> —St. James's, Gen-	
Africa, \$10.....	45 00	eral.....	5 00
St. Barnabas's, Domestic, \$2;		<i>Oswego</i> —Christ Church, General....	32 59
Foreign, \$2.....	4 00	<i>Pierrepont Manor</i> —Zion, General..	50
St. John's, Domestic and Foreign,		<i>Spencer</i> —St. John's, General.....	3 00
\$200; Wo. Aux., Philippines,		<i>Spring Lake</i> —"A Friend," Sp. for	
\$20; Michigan City, \$42;		Fort Yukon sufferers, Alaska..	5 00
Africa, \$33.....	295 00	<i>Syracuse</i> —All Saints', General.....	46 00
St. Paul's, Wo. Aux., St. John's		Calvary, General.....	12 00
College, Shanghai, \$10; Bishop		Grace S. S.,* Sp. for Cuba, \$1;	
Payne Divinity-school, Southern		Sp. for Brazil, \$1.....	2 00
Virginia, \$7; Philippines, \$10;		St. Paul's, General.....	37 24
Michigan City, \$10; Africa, \$13	50 00	Trinity Church, General.....	10 00
<i>Unadilla</i> —St. Matthew's, General..	34 10	<i>Utica</i> —Calvary, "J. A. M.," Sp. for	
<i>Walton</i> —Christ Church, Wo. Aux.,		assistant to the Rev. M. G.	
St. John's College, Shanghai,		Johnston, Manila.....	25 00
\$5; Bishop Payne Divinity		Holy Cross, General.....	89 36
School, Southern Virginia, \$4;		St. George's, "Thank-offering,"	
Philippines, \$15; Michigan		General.....	10 00
City, \$10; Africa, \$7.....	41 00	Trinity Church, General.....	15 00
<i>Waterford</i> —Grace, Wo. Aux., St.		Mrs. S. G. Wolcott, Sp. for	
John's College, Shanghai, \$2;		Mexico.....	50 00
Philippines, \$2; Michigan City,		<i>Warner</i> —St. Paul's, General.....	6 00
\$2; Africa, \$2.....	8 00	<i>Waterville</i> —Grace, General.....	39 90
ARKANSAS—\$161.54		<i>Willard</i> —Christ Church, General..	1 35
<i>Batesville</i> —St. Paul's, Juniors, sup-		Branch Wo. Aux., General.....	10 00
port of Bible-woman, Shanghai,		<i>Miscellaneous</i> —Branch Wo. Aux.,	
Branch Wo. Aux., General.....	5 00	General.....	10 00
<i>Brinkley</i> —St. Luke's, General.....	10 00	"A Friend," General.....	100 00
<i>Camden</i> —St. John's, Juniors, sup-		CENTRAL PENNSYLVANIA—\$772.81	
port of Bible-woman, Shanghai,	5 00	<i>Altoona</i> —St. Luke's, General.....	10 00
<i>Fayetteville</i> —Churchwoman, Domes-		<i>Birdsboro</i> —St. Michael's, General..	12 78
tic and Foreign.....	1 22	<i>Blue Ridge Summit</i> —Transfiguration	
<i>Helena</i> —St. John's, Wo. Aux., Gen-		S. S.,* General.....	3 76
eral.....	10 25	<i>Chambersburg</i> —Trinity Church,	
<i>Hot Springs</i> —St. Luke's, General..	100 00	General.....	10 25
<i>Little Rock</i> —Christ Church, Juniors,		<i>Churchtown</i> —Bangor Church, Wo.	
support of Bible-woman, Shang-		Aux., General.....	1 25
hai.....	11 07	<i>Columbia</i> —St. Paul's, General.....	38 00
Trinity Church, Juniors, support		<i>Cornwall</i> —"A Friend," Sp. for Bish-	
of Bible-woman, Shanghai.....	5 00	op Rowe, for his work in	
<i>Miscellaneous</i> —The Rt. Rev. Wm.		Alaska.....	100 00
M. Brown, D.D., General.....	10 00	<i>Coudersport</i> —Christ Church, Gen-	
CALIFORNIA—\$344.68		eral.....	21 78
<i>Alameda</i> —Christ Church, "F," Gen-		<i>Dingmans</i> —St. John the Evangelist's,	
eral.....	5 00	General.....	5 00
<i>Belmont</i> —Church of the Good Shep-		<i>Harrisburg</i> —St. Stephen's, Wo. Aux.,	
herd, Domestic and Foreign....	4 00	\$4, Junior Aux., \$6, Sp. for	
<i>Oakland</i> —St. Paul's, General, \$96,		piano fund at Pine Ridge,	
Foreign, \$19.75.....	115 75	South Dakota.....	10 00
<i>Pacific Grove</i> —Mrs. E. C. Rock, Gen-		"B.," General, \$5; "Mrs. B.," Sp.	
eral.....	5 00	for Bishop Rowe, to be used at	
<i>Redwood City</i> —St. Peter's, Domes-		his discretion, \$5.....	10 00
tic and Foreign.....	9 00	<i>Hazleton</i> —St. Peter's, General.....	27 00
<i>San Francisco</i> —St. Peter's, "D. O.		<i>Jonestown</i> —St. Mark's, Domestic,	
K.," and "R. H. K.," General..	10 00	\$2.84; Foreign, \$2.90.....	5 74
<i>San Jose</i> —Trinity Church, General.	59 95	Church Home, Wo. Aux., General..	3 11
<i>Miscellaneous</i> —Branch Wo. Aux., a		<i>Mauch Chunk (East)</i> —St. John's,	
Diocesan Officer, Sp. for Bishop		General.....	24 18
Ingle Memorial Fund, Hankow,		<i>Middletown</i> —St. Michael's and All	
\$2.50; Sp. for Bishop Leonard		Angels', General.....	4 71
Memorial Fund, Salt Lake,		<i>Milford</i> —Church of the Good Shep-	
\$2.50.....	5 00	herd, General.....	47 10
Salary of the Rev. J. W. Nichols,		<i>Nickel Mines</i> —Grace, General.....	3 22
Shanghai.....	30 98	<i>Paradise</i> —All Saints', Sp. for Cuba	
"A Friend," General.....	100 00	and Brazil.....	2 47
CENTRAL NEW YORK—\$642.45		<i>Philipsburg</i> —St. Paul's, General..	35 75
<i>Binghamton</i> —Church of the Good		<i>Pottsville</i> —Trinity Church, Wo.	
Shepherd, General.....	5 00	Aux., Sp. for Bishop Brown,	
Mrs. Elizabeth A. Fuller, Sp. for		Arkansas, \$6; Indian, \$5.....	11 00
		<i>Reading</i> —St. Barnabas's, General...	25 00

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<i>Scranton</i> —St. Luke's, General, \$15; Colored People, \$11.65; Wo. Aux., Sp. for Mrs. Wm. Cleve- land, South Dakota,.....	31 65	lulu, \$5	25 00
<i>Selin's Grove</i> —All Saints', General,.....	2 20	<i>Canada</i> —Christ Church, General,...	18 00
<i>South Bethlehem</i> —Nativity, "In- dividual," Domestic,.....	2 50	<i>Chester</i> —St. Luke's, General,.....	2 00
<i>Springtown</i> —"A Friend," General,...	1 40	<i>Clinton</i> —Holy Advent, Domestic and Foreign	5 37
<i>Steelton</i> —Trinity Church, General,...	22 96	<i>Danbury</i> —St. James's, General, \$90.50; Sp. for Western Texas, \$1	91 50
<i>Towanda</i> —Christ Church, S. S., "Elizabeth S. Douglas" scholar- ship, Orphan Asylum, Cape Palmas, Africa	30 00	<i>Durham</i> —Epiphany, General,.....	15 50
<i>Wilkes Barre</i> —St. Stephen's S. S., Sp. for American Church Mis- sionary Society	50 00	<i>Fairfield</i> —St. Paul's, General,.....	117 76
<i>Miscellaneous</i> —Wo. Aux., Sp. for Cashiers' Valley Mission, Ashe- ville, \$10; "Central Pennsyl- vania" scholarship, St. Mary's School, South Dakota, \$30; Sp. for the Rev. Mr. Gring's life in- surance, \$50	90 00	<i>Guilford</i> —Christ Church, General,...	25 00
Babies' Branch, General,.....	130 00	<i>Hartford</i> —Christ Church, "A Mem- ber," Sp. for the suffering at Fort Yukon, first for Miss Woods, the nurse, to defray any expenses work there, then for the work she may have incurred in com- ing to her place and doing her and help needed there now....	300 00
CHICAGO—\$444.11		Church Mission, General,.....	10 00
<i>Chicago</i> —Ascension, Domestic, \$24; Foreign, \$11	35 00	Church of the Good Shepherd, Elizabeth H. Colt, General,....	250 00
Atonement S. S.,* General,.....	45 00	(East)—St. John's S. S., Senior Boys' Class, Indian Missions,...	3 04
Epiphany, General, \$6; Wo. Aux., Sp. for Bishop Rowe, \$5; Choir Boys' S. S. for the day-school at Ichang, China, \$5	16 00	Trinity Church, \$100; "Members," \$35; Sp. for Bishop Rowe, for relief at Fort Yukon, Alaska, \$135; "A Member," Foreign, \$30; Sp. for Bishop Leonard's Memorial Fund, \$5; General, \$10; Sp. for hospital at Ketch- ikan, Alaska, \$60	240 00
Grace, General,.....	50 00	"D. C. S., Sp. for the sufferers in Fort Yukon, Alaska	100 00
Church of Our Saviour S. S.,* General	34 72	Augusta H. Williams, Sp. for the sufferers of the epidemic at Fort Yukon, Alaska	10 00
St. James's, Thank-offering, from "A member," \$1, Wo. Aux., \$20, General	21 00	Mrs. Elizabeth H. Colts, Sp. for the sufferers of the epidemic at Fort Yukon, Alaska	100 00
Trinity Church, Wo. Aux., Sp. for Bishop Rowe, Alaska	5 00	Cash, General,.....	10 00
Mrs. Elizabeth Hearing, Sp. for Bishop Rowe, for epidemic at Fort Yukon, Alaska	10 00	"X. Y. Z., General,.....	100 00
J. W. White, Domestic and For- eign	2 00	<i>Harwinton</i> —Christ Church, General,...	5 00
"L," "Edith T. Franklin" (In Mem- oriam) scholarship, \$50; "Grace E. Gregory" (In Mem- oriam) scholarship, St. Margaret's School, Tokyo, \$50	100 00	<i>Hazardville</i> —St. Mary's, General,...	4 00
<i>La Grange</i> —Emmanuel Church, For- eign	23 00	<i>Hebron</i> —St. Peter's, General,.....	7 00
<i>Oak Park</i> —Grace, General,.....	27 39	<i>Ivoryton</i> —All Saints', General,....	10 00
<i>Rockford</i> —Emmanuel Church, Gen- eral (of which S. S.,* \$31.11) ..	75 00	<i>Kent</i> —St. Andrew's, General,.....	40 00
COLORADO—\$274.30		<i>Killingworth</i> —Emmanuel Church, General	3 70
<i>Antonito</i> —General	1 00	<i>Marbledale</i> —St. Andrew's, General,...	10 00
<i>Byers</i> —General	1 25	<i>Meriden</i> —St. Andrew's, Indian,...	8 75
<i>Colorado City</i> —Church of the Good Shepherd, \$5, S. S.,* \$15, Gen- eral	20 00	<i>Middletown</i> —Holy Trinity Church, General	426 56
<i>Colorado Springs</i> —Grace, Domestic, \$4; Foreign, \$22.76	26 76	St. Luke's Chapel, General,.....	10 00
<i>Creede</i> —General	2 00	"In Memoriam," per "T. H. M., Sp. for Mr. Rioichi Ishii, for the expansion of Holy Trinity Orphanage, Tokyo	250 00
<i>Del Norte</i> —Epiphany, General,....	1 50	<i>Mystic</i> —St. Mark's, General,.....	20 90
<i>Denver</i> —St. Mark's, Mrs. J. F. Saulding, General,.....	5 00	<i>Naugatuck</i> —The Rev. George Rum- ney, General,.....	15 00
<i>Evergreen</i> —Transfiguration, General Florence—St. Alban's, General,...	1 80 1 00	<i>New Haven</i> —Christ Church, "A Parishioner," \$10; Charles Sears Baldwin, \$10; General,...	20 00
<i>Golden</i> —Calvary, General,.....	6 00	St. James's, Foreign,.....	26 03
<i>Hugo</i> —General	1 65	St. Luke's, Domestic and Foreign,...	10 00
<i>La Jara</i> —All Saints', General,.....	1 40	Trinity Church S. S., for a Sun- day-school scholarship in the Boone School, China, \$50; Sp. for rectory at Bolondron, Cuba, \$12	62 00
<i>Miscellaneous</i> —Wo. Aux., General,...	4 94	Burton Mansfield, Sp. for Bishop Rowe, for the present Alaskan difficulty	10 00
"A Friend," General,.....	2 00	M. H. Robertson, Domestic and Foreign	100 00
CONNECTICUT—\$5,295.06		"Two Friends," General,.....	10 00
<i>Bethany</i> —Christ Church, General,...	26 50	<i>New Milford</i> —Summer School, Sp. for Bishop Rowe	25 00
<i>Bethlehem</i> —Christ Church, General,...	11 00	<i>Norfolk</i> —Transfiguration, General,...	10 00
<i>Bridgeport</i> —St. George's, General,...	50	<i>Norwalk</i> —Grace, General,.....	7 00
<i>Broadbrook</i> —Grace, Domestic	25	St. Paul's, "E. L. S., General,...	10 00
<i>Brookfield</i> —St. Paul's, for work among Indians, \$6; among Col- ored people, \$6	12 00	<i>Norwich</i> —Christ Church, General,...	47 00
<i>Brooklyn</i> —Trinity Church, "J. F., Domestic, \$5; Indian, \$5; Col- ored, \$5; Philippines, \$5; Hono-		St. Andrew's, General,.....	25 00

<i>Pomfret Centre</i> —"A Thank-offering," General.....	100 00	<i>Talleyville</i> —Grace, General, \$4.13; S. S., Foreign, \$1.....	5 13
<i>Ponsett</i> —St. James's, General.....	3 56	<i>Wilmington</i> —Church of the Good Shepherd, General.....	6 30
<i>Portland</i> —Trinity Church, Domestic, \$32.58; Foreign, \$32.58.....	65 16	<i>Holy Trinity Church</i> (Old Swedes), General.....	3 00
<i>Quaker Farms</i> —Christ Church, Domestic.....	7 00	<i>St. Andrew's, Domestic</i>	117 24
<i>Redding Ridge</i> —Christ Church, General.....	10 00	<i>Trinity Church, Domestic, \$6.40; Foreign, \$11.60</i>	18 00
<i>Ridgefield</i> —St. Stephen's, Mr. James Morris, \$25; Mrs. Jonathan Bulkley, \$50; Mrs. J. Jarrett Bloodgett, \$500; Mrs. W. S. Hawk, "In Memoriam," Wm. H. Davis, \$100; all Sp. for Porto Rican Equipment Fund.....	675 00	EAST CAROLINA—\$99.58	
<i>Miss Louisa W. Taylor, Sp. for Bishop Rowe's sufferers in Fort Yukon, Alaska</i>	10 00	<i>Aurora</i> —Chapel of the Cross, General.....	20 00
<i>Rockville</i> —Mr. and Mrs. John F. Tracy, General.....	10 00	<i>Beaufort</i> —St. Paul's, General.....	3 25
<i>Roxbury</i> —Christ Church, General.....	32 00	<i>Bennerton</i> —St. John's, General.....	2 00
<i>Saybrook</i> —Grace, General.....	95 00	<i>Elizabeth City</i> —Christ Church, General.....	2 98
<i>Shailerville</i> —St. Paul's, General.....	2 00	<i>Goldsboro</i> —St. Stephen's, General.....	10 00
<i>Southington</i> —St. Paul's, General.....	4 21	<i>Kinston</i> —St. Mary's, General.....	12 50
<i>Southport</i> —Trinity Church, "J. H. H.," China, \$100; Japan, \$50; Alaska, \$50; Africa, \$50.....	250 00	<i>New Bern</i> —Christ Church, General.....	28 85
<i>Stamford</i> —St. Andrew's, General.....	44 50	<i>Wilmington</i> —St. James's, Wo. Aux., "In Memoriam," Little Armand DeRosset Meares, Sp. for Bishop Partridge's Fresh-Air Fund, Kyoto, \$10; Sp. for buildings, St. Mary's Orphanage, Shanghai, \$5.....	15 00
<i>St. John's, General</i>	24 08	<i>Mary L. Watson, Bishop Rowe's work, Alaska</i>	5 00
<i>Stonington</i> —Calvary, General.....	30 00	EASTON—\$202.22	
<i>Stratford</i> —Christ Church, General (of which S. S.,* \$50).....	180 00	<i>Dorchester Co. (East New Market)</i> —Wo. Aux., General.....	3 00
<i>Tariffville</i> —Trinity Church S. S.* Sp. for Brazil, \$5; Sp. for Bishop Hare, South Dakota, \$1.53.....	6 53	<i>Kent Co. (Kent)</i> —St. Paul's, Wo. Aux., General.....	2 00
<i>Thomaston</i> —Trinity Church, General.....	14 92	<i>I. U. Parish, Father Martin, Branch Wo. Aux., General</i>	5 00
<i>Torrington</i> —Trinity Church, General.....	184 00	<i>(North Kent)</i> —Branch Wo. Aux., General.....	2 00
<i>Tracy</i> —"R. S. E.," Sp. for Bishop Rowe, toward the bell at Fairbanks, \$1; Africa, 75 cts.; China, 75 cts.; Japan, 75 cts.; Indian, 75 cts.; Colored, 75 cts.; Sp. for Bishop Van Buren, of Porto Rico, 75 cts.....	5 50	<i>Queen Anne's Co. (Centreville)</i> —St. Paul's, Wo. Aux., General.....	12 82
<i>Warehouse Point</i> —St. John's, Domestic.....	24 65	<i>Talbot Co. (Easton)</i> —Christ Church, Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow, \$6; Mrs. Oswald Tilghman, Wo. Aux., Sp. for "Oswald Tilghman, Jr., scholarship, St. John's Archdeaconry, Corbin, Texas, \$10.....	16 00
<i>Washington</i> —St. John's, General.....	55 00	<i>Worcester Co. (Berlin)</i> —St. Paul's, Wo. Aux., Sp. for Bishop Hare.....	4 00
<i>Watertown</i> —Christ Church, General.....	170 00	<i>(Snow Hill)</i> —All Hallow's, Wo. Aux., Colored, \$1; Indian, \$1; General, \$5.40.....	7 40
<i>Westbrook</i> —St. Paul's, General.....	10 00	<i>Miscellaneous</i> —"A Communicant of the Church," General.....	150 00
<i>West Haven</i> —Christ Church, General.....	23 69	FLORIDA—\$410.22	
<i>Wethersfield</i> —Trinity Church, General.....	25 00	<i>Apalachicola</i> —Trinity Church, for deaf-mutes.....	2 72
<i>Wilton</i> —St. Matthew's, Domestic, \$3; Foreign, \$2; S. S.,* General, \$10.....	15 00	<i>Crescent City</i> —Holy Comforter, Rev. and Mrs. G. H. Ward, General.....	2 00
<i>Winsted</i> —"S.," General.....	10 00	<i>Gainesville</i> —Holy Trinity Church, General.....	50
<i>Miscellaneous</i> —"E.," General.....	250 00	<i>Monticello</i> —Christ Church, General.....	15 00
DALLAS—\$387.52		<i>Pensacola</i> —Christ Church S. S.,* General.....	40 00
<i>Abilene</i> —Heavenly Rest, Babies' Branch, General.....	1 10	<i>St. Augustine</i> —Trinity Church, "J. H. H.," Colored Missions in the South, \$100; Philippines, \$50; Porto Rico, \$50; Indian, \$50.....	250 00
<i>Colorado</i> —All Saints', General.....	13 15	<i>Miscellaneous</i> —"A Communicant of the Church," General.....	100 00
<i>Dallas</i> —Incarnation, General.....	16 25	FOND DU LAC—\$56.74	
<i>Fort Worth</i> —St. Andrew's, General (of which "A Member," \$5.....	92 65	<i>Amherst</i> —St. Olaf's, General.....	2 50
<i>Fort Worth</i> —Trinity Church, Babies' Branch, General.....	8 33	<i>Appleton</i> —Grace, General.....	5 00
<i>Mineola</i> —Grace, General.....	1 50	<i>Fond du Lac (No.)</i> —St. Michael's, General.....	3 00
<i>Paris</i> —Holy Cross, General.....	31 50	<i>Hayton</i> —St. Michael and All Angels', Domestic, \$3.26; General, \$3.....	6 26
<i>Sulphur Springs</i> —St. Philip's, General.....	2 30	<i>Jacksonport</i> —Holy Nativity, General.....	7 50
<i>Terrell</i> —Church of the Good Shepherd, General.....	13 50	<i>Medford</i> —St. Mary's, General.....	5 00
<i>Texarkana</i> —St. John's, Marion and Katherine Alston, Babies' Branch, General.....	2 24	<i>Naxupen</i> —Mrs. R. W. Wells, General.....	5 00
<i>Waxahachie</i> —St. Paul's, General.....	5 00	<i>Plymouth</i> —St. Paul's, Alaska.....	11 66
<i>Miscellaneous</i> —"A Friend," General.....	200 00	<i>Rhinclander</i> —St. Augustine's Mission, General.....	7 32
DELAWARE—\$198.92		<i>Tomahawk</i> —St. Barnabas's, General.....	3 50
<i>Milford</i> —Christ Church, General.....	6 25		
<i>New Castle</i> —Immanuel Church ("A Member," General, \$10; "R.," \$25; hospital work in China.....	35 00		
<i>"A Churchwoman," General</i>	5 00		

GEORGIA—\$439.96

Atlanta—M. T. Heywood, General..	10 00
Augusta—St. Mary's, General.....	13 25
Camden Co.—Mission, General.....	7 23
Darien—St. Andrew's, General.....	12 00
Frederica—Christ Church, General..	22 00
Fitzgerald—St. Matthew's, General (of which S. S.,* \$3.30).....	8 30
Grovetown—Heavenly Rest, General..	3 00
Lumber City—General.....	41
Macon—Christ Church, General.....	32 27
Marietta—St. James's, General.....	5 75
Mt. Airy—Calvary, General.....	5 00
McRae—St. Timothy's, General.....	3 00
Savannah—Dr. W. H. Elliott, General	109 00
Tallapoosa—St. Ignatius's, General..	1 00
Tifton—St. Anne's, General.....	5 00
Vienna—Prince of Peace, General..	5 00
Branch Wo. Aux., General.....	6 75
Miscellaneous—"A Communicant of the Church," General.....	200 00

INDIANAPOLIS—\$527.16

Evansville—Holy Innocents', General	5 00
St. Paul's, Wo. Aux., Sp. to endow a bed in St. Luke's Hospital, Tokyo	30 00
Indianapolis—Christ Church, Wo. Aux., General.....	10 00
Grace Pro-Cathedral, General....	1 13
St. David's, General.....	2 00
St. Paul's, General.....	29 47
Branch Wo. Aux., General, \$10; Epiphany collection, Sp. for Bishop McKim, Tokyo, \$24.41..	34 41
Branch Junior Aux., "Agnes Part- ridge" scholarship, St. Agnes's School, Kyoto	50 00
"A Communicant of the Church," General	200 00
Muncie—Grace, for work of Bishop Graves, Shanghai.....	9 60
New Albany—A class of two boys, Sp. for Bishop Rowe, Alaska..	1 00
Richmond—St. Paul's, General.....	49 25
Shelbyville—Christ Church, General.	7 30
Vincennes—St. James's, Major W. P. Gould, Domestic, \$50; Foreign, \$50	100 00

IOWA—\$374.08

Carroll—Trinity Church, General...	5 00
Chariton—St. Andrew's, General....	17 50
Clinton (North)—Grace, General....	5 00
Davenport—Grace Cathedral, General	10 00
Trinity Church, General.....	10 00
Denison—Trinity Church, General....	4 00
Des Moines—St. Paul's, General....	100 00
Fort Dodge—St. Mark's, Foreign....	10 76
Independence—St. James's, General.	18 00
Iowa City—Trinity Church, Deaf- mutes, \$1; Foreign, \$1; General, \$11.....	13 00
Le Mars—St. George's, General....	1 20
Mt. Pleasant—St. Michael's, General	31 90
Oskaaloosa—St. James's, General (of which S. S.,* \$20.32).....	39 22
Spencer—St. Stephen's, Alice E. Hubbard, General.....	5 00
Vail—St. John's, General.....	2 40
Miscellaneous—The Rev. A. C. Stil- son, General.....	10 00
"A Communicant of the Church," General.....	100 00

KANSAS—\$446.00

Caldwell—St. Timothy's, General...	1 50
Gala—St. Timothy's, General.....	1 50
Lawrence—Trinity Church, General	3 00
Topeka—Grace Cathedral, General..	2 00
Wichita—St. John's, General, \$88; Wo. Aux. and S. S. for scholar- ship in Anyik, Alaska, \$50.....	138 00
Miscellaneous—"One Interested in the Work," General.....	300 00

KENTUCKY—\$828.97

Henderson—St. Paul's, General.....	6 30
Hopkinsville—Grace, General, \$21,- 30; Sp. for Cuba, \$4.50; Sp. for Brazil, \$4.50.....	30 30
Louisville—Advent (of which "Mem- bers," \$8, Mrs. S. T. Copeland, \$2), General.....	19 70
Christ Church Cathedral, Domestic and Foreign, \$182.65; Mrs. R. C. Hewitt, Sp. for the Rev. C. F. McRae, of Shanghai, \$5; Sp. for Bishop Rowe, Fort Yukon, Alaska, \$5.....	192 65
Boys of the Orphanage of the Good Shepherd, Sp. for St. Mary's Orphanage, Shanghai..	2 52
Grace, General.....	75 00
Paducah—Grace, General.....	135 00
Shelbyville—St. James's, General..	5 00
Uniontown—"J. H. D." General....	2 50
Miscellaneous—"In Memoriam," Sp. for Grace Church, Shanghai..	10 00
"One Interested in the Work," General	350 00

LEXINGTON—\$420.90

Beattyville—St. Thomas's, General (of which Wo. Aux., \$2).....	6 00
Bellevue and Dayton—St. Thomas's, General	15 00
Covington—Trinity Church, General.	75 00
Cynthiana—Advent, General.....	20 00
Frankfort—Ascension, General.....	19 50
Georgetown—Holy Trinity Church, General	9 50
Lexington—Christ Church, General.	149 00
Church of the Good Shepherd, Gen- eral	4 00
Newport—St. Paul's, General.....	39 40
Nicholasville—All Saints', Wo. Aux., General	2 00
Paris—St. Peter's, General.....	22 50
Somerseset—Christ Church, General..	3 00
Versailles—St. John's, General.....	50 00
Miscellaneous—Branch Wo. Aux., offering, annual meeting of branch, General.....	6 00

LONG ISLAND—\$2,288.97

Astoria—Church of the Redeemer, General, \$43.95; Sp. for Cuba, \$43.95; Girls' Friendly Society, Asheville, \$7.....	94 90
Bellport—Christ Church, General...	3 00
Brooklyn—All Saints' S. S.,* Sp. for Brazil.....	13 27
Grace, Wo. Aux., Sp. for education of boy at Cape Mount, Africa...	100 00
St. Ann's, Wm. G. Low, Sp. for Bishop Rowe, Alaska, \$500; Sp. for Bishop Brent, Philippine Islands, to make up amount re- turned to Manila Jockey Club, \$500	1,000 00
St. George's S. S.,* Sp. for Cuba, \$5; Sp. for Brazil, \$5.....	10 00
St. John's Chapel (Church Char- ity Foundation), Sister Julia, Sp. for Fort Yukon sufferers, Alaska, \$15; "J. W. B." Sp. for Lugle Memorial Fund, Hankow, \$20.....	35 00
(Blythebourne)—St. Jude's, Gen- eral	9 00
St. Luke's, General, \$5; through the Deaconess, deaf-mutes, \$3; Sp. for diphtheria sufferers, Alaska, \$4.....	12 00
(Dyker Heights)—St. Philip's, Colored, \$5; Mrs. E. J. Hoxie, Alaska, \$1.....	6 00
St. Stephen's, "A Member," Gen- eral	10 00
College Point—St. Paul's Chapel, Domestic, \$4.70; Foreign, \$6; General, \$8.13.....	18 83

<i>Fisher's Island</i> —St. John's, General, F. Davis, "A Thank-offering," General	10 00	<i>Miscellaneous</i> —"One Interested in the Work," General	200 00
<i>Caroline Bronson Farnam</i> , Sp. for Elshom Rowe, Alaska	10 00	MAINE—\$3,103.36	
<i>Great Neck</i> —All Saints', General	402 96	<i>Asticon</i> —Miss Alice Ives Gilman, Sp. for Fort Yukon sufferers, Alaska	3 00
<i>Miss Mary Rhinelander King</i> , Sp. for Bishop Rowe, Fort Yukon, Alaska	25 00	<i>Augusta</i> —St. Mark's, General	68 75
<i>Great River</i> —Emmanuel Church, Domestic, \$38.89; Foreign, \$38.89	77 78	<i>Bangor</i> —St. John's, Domestic, \$38.47; Foreign, \$5; General, \$28.07	71 54
<i>Greenport</i> —Holy Trinity Church, Marquette, \$34.12; Domestic, \$46.95	81 07	<i>Bar Harbor</i> —St. Saviour's, summer members (of which M. E. Zimmerman, \$50), Sp. for diphtheria sufferers, Fort Yukon, Alaska, \$393; "E. S.," Domestic, \$7.50; Foreign, \$7.50	408 00
<i>Hollis</i> —St. Gabriel's (of which Mrs. M. T. Clark, \$5), General	23 73	<i>Weir Mitchell</i> , Sp. for diphtheria sufferers, Fort Yukon, Alaska	50 00
<i>Huntington</i> —St. John's, General	9 00	<i>Calais</i> —St. Anne's, General	6 14
<i>Jamaica</i> —Grace, General, \$11.35; Domestic and Foreign, \$44.33	55 68	<i>Caribou</i> —St. Luke's, Foreign	1 89
<i>Laurence</i> —Mary E. Hewitt, Sp. for Yukon sufferers, Alaska	10 00	<i>Gardiner</i> —Christ Church, General	151 85
<i>Manhasset</i> —Christ Church, General	5 06	<i>Hallowell</i> —Anna H. Vaughan, Sp. for Fort Yukon sufferers, Alaska	10 00
<i>Northport</i> —Trinity Church, General, \$58.04; Sp. for American Church Missionary Society, \$5	63 04	<i>Kennebunkport</i> —"A. T. R.," General	25 00
<i>Orient</i> —"Peace," General	1 00	<i>Miss E. D. Reynolds</i> , Sp. for Fort Yukon sufferers, Alaska	5 00
<i>Port Washington</i> —St. Stephen's Chapel, General	61 38	<i>Lookout</i> —F. H. Dickson, General	100 00
<i>Ronkonkoma</i> —St. Mary's, General	1 00	<i>New Castle</i> —St. Andrew's, Domestic and Foreign	110 38
<i>Roslyn</i> —Trinity Church, Foreign, \$10; General, \$6.65	16 65	<i>Norway</i> —Christ Church, General	3 00
<i>Sands Point</i> —"A Friend," Sp. for Bishop Partridge's Fresh-Air Fund, Kyoto, \$25; Sp. for rebuilding of the storehouse in St. Augustine's, Raleigh, North Carolina, recently destroyed by fire, \$25	50 00	<i>North East Harbor</i> —St. Mary's-by-the-Sea, Domestic, \$50; General, \$1,440	1,490 00
<i>Southampton</i> —Mrs. Ludlow Thomas, Sp. for Bishop Rowe, in aid of the work at Fort Yukon, Alaska	10 00	<i>Miss Annie Frazier</i> , General	400 00
<i>Westhampton Beach</i> —Mrs. F. B. Carter, General, \$25; Sp. for Bishop Rowe, Alaska	35 00	<i>Kate F. Gray</i> , General	100 00
<i>Whitestone</i> —Grace S. S.,* Sp. for Cuba, \$9.31; Sp. for Brazil, \$9.31	18 62	<i>North Haven</i> —Mrs. Julian Lowell Coolidge, Sp. for Bishop Rowe, Alaska, for Miss Woods	5 00
LOS ANGELES—\$441.85		<i>Old Town</i> —St. James's, Domestic and Foreign	4 72
<i>Anaheim</i> —St. Michael's, General	2 06	<i>Portland</i> —St. Luke's Cathedral, General	25 09
<i>Los Angeles</i> —St. John's (of which S. S., \$5), Sp. for reduction of debt, St. Agnes's School, Kyoto, St. Paul's Pro-Cathedral, Domestic and Foreign	40 16	<i>St. Stephen's S. S., General</i> (Woodfords)—Trinity Church, General, \$18; S. S.,* Sp. for Cuba, 50 cts.; Sp. for Brazil, 50 cts.	5 00
<i>Pasadena</i> —All Saints', Jno. Bakewell Phillips, General	100 00	<i>Rumford Falls</i> —St. Barnabas's, Foreign	19 00
<i>Pomona</i> —St. Paul's, General	23 95	<i>South Poland</i> —The Rev. W. P. Lewis, Sp. for Fort Yukon sufferers, Alaska	10 00
<i>Riverside</i> —All Saints', Jno. Bakewell Phillips, General	50 00	<i>York Harbor</i> —Mrs. Soule and sisters, \$10, Harriet Carves Cheney, \$10, Sp. for Fort Yukon sufferers, Alaska	20 00
<i>San Diego</i> —St. Paul's, General	1 00	MARQUETTE—\$43.96	
<i>Santa Barbara</i> —Trinity Church, "H. P. L.," General	5 00	<i>Dollar Bay</i> —St. Luke's, General	8 40
<i>Miscellaneous</i> —"One Interested in the Work," General	100 00	<i>Iron Mountain</i> —Holy Trinity Church, General	2 10
LOUISIANA—\$441.50		<i>Marquette</i> —St. Paul's, \$20, Wo. Aux. (of which Woman's Guild, \$5), \$10, S. S., \$3.46, General	33 46
<i>Laurel Hill</i> —J. Bump McGehee, General	5 00	MARYLAND—\$101,061.10	
<i>New Orleans</i> —Christ Church, "C. M. P. Memorial," Wo. Aux., Miss Suthon's salary, Japan	20	<i>Allegany Co. (Cumberland)</i> —Holy Cross Rectory, Mite-box, General (Frostburg)—St. John's, General (Frostburg)—Mrs. Beverley Randolph, General	2 25 14 57 10 00
<i>Grace</i> , "C. M. P. Memorial," Wo. Aux., Miss Suthon's salary, Japan	30	<i>Anne Arundel Co. (Cumberland)</i> —Miss C. C. Murray and Miss Margaret C. Murray, Sp. for Fort Yukon sufferers, Alaska	5 00
<i>St. Paul's</i> , Foreign, \$113.60; Wo. Aux., Mrs. Evans's salary, Alaska, \$15; General, \$15; "C. M. P. Memorial," Wo. Aux., Miss Suthon's salary, Japan, \$17.40	161 00	<i>Baltimore</i> —Ascension, Domestic, \$150; Foreign, \$150	300 00
<i>Ida A. Richardson</i> , Sp. for Bishop Rowe, for Fort Yukon, Alaska, \$30; Sp. for the Rev. Mr. McKae, Shanghai, \$5	25 00	<i>Christ Church</i> , Wo. Aux., General, \$5; China, \$5; General, \$15	25 00
<i>Williamsport</i> —St. Stephen's, \$21.20; S. S.,* \$18.80; General	40 00	<i>Prince of Peace S. S.,* Sp. for Brazil</i>	127 28
		<i>St. James's</i> , Foreign, \$10; General, \$15	25 00
		<i>St. John's S. S.,* Sp. for Brazil</i>	30 64

"H. W. A." Sp. for the Rev. Mr. Ancell, Shanghai.....	20 00	Brazil, \$3.50.....	7 00
"A Friend," Colored.....	5 00	(South)—St. Matthew's, Mr. Nelson, General.....	40 00
Thos. W. Hall, General.....	5 00	St. Paul's, Foreign, \$10; General, \$20; Miss Charlotte T. Lane, Sp. for Bishop Rowe's work in Alaska, for diphtheria patients or hospital work, \$25.....	55 00
Mrs. E. A. Goldsborough, on account of gift to the Society to be held during her life and an annuity paid to her. Upon the death of Mrs. Goldsborough the balance of principal and income to be used for the corporate purpose of the Society.....	100,000 00	Trinity Church, from Miss A. E. Wilson, Sp. for Fort Yukon, Alaska, \$25; Foreign and Domestic, \$200; from "A Member," Sp. for diphtheria patients in Alaska, \$20; from Miss L. M. Wilson, General, \$100; Sp. for Fort Yukon, Alaska, \$25; "A Member," through Wo. Aux., Sp. for Bishop Rowe, for sufferers at Fort Yukon, Alaska, \$5.....	375 00
Baltimore Co. (Lutherville)—Holy Comforter, General, \$20; Sp. for Brazil, \$15.07.....	35 07	Ruth A. Beach, \$100; Olga E. Marks, \$100; Sp. for personal benefit of Bishop Brent.....	200 00
Sherwood Parish, Sherwood Church, General.....	16 00	Miss Lucy Stewart, Sp. for Miss Woods and sufferers at Fort Yukon, Alaska.....	50 00
(West Arlington)—Transfiguration, Alaska, \$4.85; Hankow, \$4.85.....	9 70	E. H. Stewart and sister, Sp. for diphtheria patients in Alaska.....	25 00
(Glyndon)—Western Run Parish, St. John's, Miss Lizzie J. Woods's work, Alaska.....	1 50	"C. E. W." Sp. for relief of sick in Bishop Rowe's mission in Alaska.....	10 00
(Catonsville)—St. Timothy's, Wo. Aux., Colored.....	67 95	"E. A. R." hospital bed in China, \$50; mission day-school in China, \$50; Alaska, \$50; mission day-school among Indians, \$50; mission day-school among negroes, \$50.....	250 00
Frederick Co. (Frederick)—All Saints', Sp. for Fort Yukon sufferers, Alaska, \$5; Wo. Aux., five-cent collection, Indian, \$3.75; Foreign (of which Dr. Appleman, \$5), \$12.25; Sp. for Mexico, \$5.....	26 00	Mrs. J. D. Bryant, General.....	5 00
Frederick, Howard and Carroll Co.'s (New Market)—Grace, General.....	3 16	"W." General.....	500 00
Harford Co. (Darlington)—Deer Creek Parish, Grace Memorial, General.....	8 16	(Dorchester)—"H. M. S." General (Roxbury)—Miss L. S. Russell, \$10; Sp. for work of Miss Woods in Alaska.....	10 00
(Scarboro)—Deer Creek Parish, Ascension Chapel, General.....	1 69	Brockton—St. Paul's, General, \$8; Sp. for Bishop Brown, of Arkansas, \$4.....	12 00
(Trappe)—Deer Creek Parish, St. James's, General.....	53	Brookline (Longwood)—Church of Our Saviour, "A Member," for General, \$50; through Wo. Aux., for Indian Missions, \$5.....	55 00
Harford Co. (Emmorton)—St. Mary's, Rev. W. F. Bland, General.....	5 00	General.....	3 00
(Wilna)—St. Mary's Mission Society, Foreign.....	18 00	Mary G. Schwarz and sister, Sp. for diphtheria patients in Alaska.....	10 00
Howard Co. (Elkridge)—Grace, General.....	54 85	Cambridge—Christ Church, "A Member," General, \$15; Elizabeth E. Dana, for hospitals in China, \$5.....	20 00
(Ellicott City)—St. John's S. S.,* General.....	10 00	St. James's, General, \$6.25; Bishop Brent's work in the Philippines, \$3.50.....	9 75
Howard and A. A. Co. (Dorsey)—Trinity Church (of which "H. C. G." \$5), General.....	13 75	St. John's Memorial, General, \$10; "E. M." General, \$2.....	12 00
"H. C. G." General.....	10 00	St. Peter's, Domestic and Foreign, "C." Sp. to Bishop Rowe, for help of Miss Woods at Fort Yukon, Alaska.....	5 00
Washington Co. (Hagerstown)—Margaret Newcomer, Sp. for Fort Yukon sufferers, Alaska.....	25 00	Lucy C. Jarvis, Sp. to Mexico.....	5 00
Miscellaneous—Branch Junior Aux., "William Paret" scholarship, St. Mary's School, South Dakota.....	60 00	Chelsea—St. Luke's, General.....	4 77
"A Friend," General.....	20 00	Cohasset—St. Stephen's, General.....	275 00
"One Interested in the Work," General.....	100 00	Cotuit—Mrs. F. C. L. Lowell, Sp. for diphtheria patients at Fort Yukon, Alaska.....	10 00
MASSACHUSETTS—\$4,676.59		Dedham—Church of the Good Shepherd, Domestic and Foreign, \$42.08; "A Member," General, \$10.....	52 08
Amesbury—St. James's S. S.,* General.....	13 20	St. Paul's, General.....	25 00
Andover—Christ Church, Domestic and Foreign.....	92 96	Fall River—St. John's, General.....	30 00
Boston—Advent, "A Member," General.....	50 00	St. Luke's, Foreign.....	10 00
Emmanuel Church, "A Member," General, \$50; "A Friend," Sp. for Fort Yukon, Alaska, \$5; "A Member," through Wo. Aux., Sp. for the work of the Rev. G. F. Mosher, Shanghai, \$5.....	60 00	A Morrison, Sp. for sufferers at Fort Yukon, Alaska.....	2 00
(West Roxbury)—Emmanuel Church, through Wo. Aux., for Miss Wall's salary, Tokyo.....	1 18	Falmouth—St. Barnabas's, General, \$25; Mrs. J. A. Beebe, General, \$50; S. S.,* General, \$17.72.....	92 72
(Mattapan)—Church of the Holy Spirit, General, \$25; Foreign, \$75.05.....	100 05	(Woods Hole)—Church of the Messiah, General.....	31 00
St. Ansgarius's, General.....	10 00	Hanover—St. Andrew's, General, \$50; Domestic, \$64.20.....	114 20
(Roxbury)—St. James's, for support of Bible-woman, China, \$68.30; Martha G. Cate, Sp. for relief of sick in Bishop Rowe's Mission at Alaska, \$10.....	78 30	Hingham—St. John the Evangelist's, General.....	23 87
(Roxbury)—St. John's, General.....	47 00	Hyde Park—Christ Church, Domestic	
(Dorchester)—St. Mark's S. S.,* Sp. for Cuba, \$3.50; Sp. for			

and Foreign.....	50 00	Wm. H. Aitkin, General.....	5 00
<i>Ipswich</i> —Ascension Memorial, Gen- eral.....	27 96	<i>Detroit</i> —Church of the Messiah, General, \$202.56; S. S.,* Gen- eral, \$30.80.....	233 36
<i>Lawrence</i> —Grace, General.....	125 40	Church of Our Saviour, General..	11 97
<i>Leawington</i> —Church of Our Redeemer, General.....	10 00	St. John's, "A Member," General, \$20; "A Member," General, \$20; "C. K. M.," Foreign, \$7; Mrs. Minor, through Wo. Aux., Sp. for Wyoming Clergy Fund, \$5; Sp. for Colorado Clergy Fund, \$5; St. Paul's School, Lawrenceville, Southern Vir- ginia, \$5; St. Augustine's School, Raleigh, North Carolina, \$5.....	67 00
<i>Magnolia</i> —Miss Charlotte T. Lane, Domestic and Foreign.....	30 00	St. Mary's Mission, General.....	33 25
<i>Manchester</i> —Emmanuel Church, General.....	50 00	St. Philip's, General.....	17 15
<i>Marion</i> —Josephine Wisner, Sp. to help sick in Alaska.....	20 00	Mrs. J. S. Minor, through Wo. Aux., Sp. for Commodore Perry War Fund, for Japanese widows and orphans.....	20 00
<i>Medford</i> —Grace, General.....	25 84	"A Friend," Sp. for Bishop Rowe's work at Fort Yukon, Alaska, for diphtheria patients.....	3 00
<i>Melrose</i> —Trinity Church, Domestic, \$56.75; Foreign, \$40.50; S. S.,* General, \$50.67.....	147 92	<i>East Tawas</i> —Christ Church, Eliza M. Thomas, for missions in China.....	10 00
<i>Methuen</i> —All Saints, General.....	20 00	<i>Hillsdale</i> —Thos. Pittis, General....	2 00
<i>Needham</i> —Trinity Church Mission S. S.,* General.....	1 21	<i>Lansing</i> —Caroline F. Grant, General.	5 00
<i>New Bedford</i> —St. James's, Domestic	45 00	<i>Pointe aux Barques</i> —Sp. for the Rev. Hughson's work, Morganton, Asheville.....	11 50
<i>Newburyport</i> —St. Paul's, Domestic and Foreign, \$8.76; General, \$50 "Friends," through, Wo. Aux., Sp. for Bishop Leonard Memor- ial Fund.....	58 76	<i>Port Huron</i> —St. Paul's, General....	24 75
<i>Newton (West and Auburndale)</i> — Church of the Messiah, General.	51 35	<i>Rochester</i> —General.....	50
(Lower Falls)—St. Mary's, Gen- eral.....	43 36	<i>Saginaw (W. S.)</i> —St. John's S. S.,* General.....	51 50
<i>North Andover</i> —St. Paul's, General.	17 49	<i>Sanilac Centre</i> —St. John's, General..	2 36
<i>Plymouth</i> —Eleanor Ryerson, Sp. for diphtheria patients at Fort Yukon, Alaska.....	20 00	<i>Ypsilanti</i> —St. Luke's, through Wo. Aux., for Alaska.....	10 00
<i>Quincy</i> —Christ Church, Domestic, \$10; Foreign, \$10.....	20 00	<i>Miscellaneous</i> —Mrs. Gilbert, through Wo. Aux., Sp. for Christ Church, Johnson City, Tennessee.....	3 00
<i>Salem</i> —Grace, "A Friend," Sp. for Fort Yukon, Alaska, \$2; "A Friend," General, \$25.....	27 00	MICHIGAN CITY—\$127.50	
St. Peter's, General.....	106 60	<i>Logansport</i> —Trinity Church, Gen- eral.....	25 50
<i>Sandwich</i> —St. John's, General.....	5 00	<i>South Bend</i> —St. James's, General....	2 00
<i>Saugus</i> —St. John's, General.....	5 20	<i>Miscellaneous</i> —"A Contributor," General.....	100 00
<i>Somerville</i> —St. Thomas's, General.	25 00	MILWAUKEE—\$47.29	
(West)—St. James's, Domestic (of which S. S.,* \$14.12), \$19.12; General, \$6.47.....	25 59	<i>Janesville</i> —Christ Church, General..	12 25
<i>Swansea</i> —Christ Church, General (of which Young Woman's Guild, \$5), \$16.23; through Wo. Aux., for Miss Woodruff's salary, West Africa, \$10.....	26 23	Trinity Church, General.....	4 04
<i>Taunton</i> —St. Thomas's, "A Member," through Wo. Aux., General.....	100 00	<i>Milwaukee</i> —Jack Trowbridge, Gen- eral.....	2 00
<i>Wareham</i> —Church of the Good Shep- herd, General.....	10 00	<i>Oconomowoc</i> —Zion, Mrs. Geo. Small, Sp. for Bishop McKim's work, Tokyo.....	20 00
<i>Weymouth</i> —Trinity Church, General, \$9.50; S. S.,* General, \$4.10.....	13 60	<i>Pine Lake</i> —Holy Innocents', Sp. for Mr. Ishii's work, Tokyo.....	4 00
<i>Winchester</i> —Epiphany, Domestic, \$13; Foreign, \$19; Indian, \$7; Colored, \$8; General, \$127.....	174 00	<i>Miscellaneous</i> —Wo. Aux., General..	5 00
<i>Winthrop</i> —St. John's, General.....	13 00	MINNESOTA—\$795.07	
<i>Miscellaneous</i> —"Friends," through Robt. T. Babson, Sp. for suffer- ers at Fort Yukon, Alaska.....	248 00	<i>Becker</i> —Trinity Church, General... 1 13	
"A Member," General.....	200 00	<i>Belle Creek</i> —St. Paul's, General.... 7 00	
Through Wo. Aux., General.....	1 00	<i>Benson</i> —Christ Church, Foreign and Domestic.....	25 00
Mrs. L. A. Selden, through Wo. Aux., "Nancy B. Low" scholar- ship, St. John's Mission, Cape Mount, Africa.....	100 00	<i>Brownston</i> —St. Mary's, General..... 2 00	
Members of Wo. Aux., Sp. for rel- ief of sufferers at Fort Yukon, Alaska.....	15 00	<i>Delano</i> —Church of the Holy Spirit, General.....	1 55
Mrs. A. L. Renton, through Wo. Aux., Sp. for relief of sufferers at Fort Yukon, Alaska.....	5 00	<i>Dundas</i> —Holy Cross, General..... 3 00	
MICHIGAN—\$593.92		<i>Fairmont</i> —St. Martin's, Domestic and Foreign.....	5 00
<i>Ann Arbor</i> —St. Andrew's, through Wo. Aux., General, \$3; St. Paul's School, Lawrenceville, Southern Virginia, \$5.....	8 00	<i>Glencoe</i> —Christ Church, General... 1 18	
<i>Bay City (West)</i> —Grace, General... 23 55		<i>Goose Creek</i> —St. James's, General.. 25	
<i>Birmingham</i> —St. James's, General.. 13 00		<i>Hassan</i> —St. John's, General..... 4 61	
<i>Brighton</i> —St. Paul's, General..... 2 50		<i>Hastings</i> —St. Luke's, General..... 7 61	
<i>Brooklyn</i> —All Saints, General..... 1 35		<i>Henderson</i> —St. Jude's S. S.,* Gen- eral.....	5 58
<i>Cheboygan</i> —St. James's, General, \$15; Mr. Thomas Dawson, Foreign, \$1.08.....	16 08	<i>Hutchinson</i> —St. John's, General... 1 66	
<i>Chesaning</i> —St. John's, General..... 2 50		<i>Jackson</i> —Christ Church, General, \$1; S. S.,* General, \$2.20.....	3 20
<i>Clinton</i> —St. John's S. S.,* General... 10 60		<i>Janesville</i> —St. John's, General..... 12 25	
<i>Croswell</i> —Christ Church, "Three Communicants," General.....	5 00	<i>Kasson</i> —St. Peter's, General..... 1 00	
		<i>Kenyon</i> —Ascension, General..... 1 00	
		<i>Le Sueur</i> —St. John's S. S.,* Gen- eral.....	2 69
		<i>Le Sueur Centre</i> —St. Paul's, General	1 00
		<i>Madison Lake</i> —Church of the Good Shepherd, General.....	1 00
		<i>Mankato</i> —St. John's, General.....	15 00

Mantorville—St. John's, General....	1 00	NEBRASKA—\$147.89	
Minneapolis—Church of the Messiah		Albion—St. John's, General.....	2 25
S. S.* General.....	4 02	Auburn—Ascension, Foreign.....	8 50
St. Johannes's S. S.,* General....	4 06	Beatrice—Samuel C. Smith, Sp. for	
St. Mark's, General.....	3 50	Bishop Rowe's Fort Yukon suffer-	
St. Matthew's, Japan, \$2.50; Sp.		ferers, Alaska.....	10 00
for Brazil, \$2.50.....	5 00	Blair—St. Mary's, General.....	18 60
Isabella Pope, General.....	75 00	Monroe—Trinity Church, Foreign...	1 20
Minnetonka Mills—St. John's, Do-		Omaha—All Saints', Domestic and	
mestic and Foreign.....	3 40	Foreign.....	100 00
Morton—Ascension, General.....	4 51	St. Philip the Deacon Memorial,	
North Branch—St. Thomas's, General	25	General.....	7 34
Northfield—All Saints', General....	46 35	NEWARK—\$1,345.27	
Rochester—Calvary, General.....	22 50	Arlington—Trinity Church, General.	5 28
Rockford—Breck Memorial, Gen-		Bayonne—Calvary S. S.,* Sp. for	
eral.....	1 56	Cuba, \$15.38; Sp. for Brazil,	
Rush City—Grace, General.....	1 50	\$15.37.....	30 75
Red Wing—Hon. and Mrs. W. C.		St. John's, General.....	7 00
Williston, General.....	50 00	Trinity Church, General.....	22 17
St. Paul—St. Clement's, General....	41 95	Belleville—Christ Church, General..	18 67
St. James's, General, \$3; Sp. for		Boonton—St. John's, General.....	5 00
the Rev. A. W. Mann, for		East Orange—Christ Church, "A	
mid-western deaf-mute mission,		Member," General.....	20 00
\$1.....	4 00	St. Paul's, Domestic and Foreign.	30 91
(Merriam Park)—St. Mary's S.		Edgewater Park—D. R. Rodman,	
S.,* General.....	18 00	General.....	100 00
St. Peter's, General.....	15 00	Essex Fells—St. Peter's, General....	23 35
St. Stephen's S. S., General.....	3 38	Hackensack—Christ Church, General	80 00
West Concord—St. Matthew's, Gen-		Haledon—St. Mary's, Domestic.....	13 66
eral.....	1 00	Hamburg—Church of the Good Shep-	
White Bear Lake—St. John's, Gen-		herd, General.....	27 00
eral.....	1 50	Harrison—Christ Church, General..	5 00
Waterville—St. Andrew's, General..	1 55	Hasbrouck Heights—St. John the	
Miscellaneous—Sp. for salary of the		Divine, General.....	6 50
Rev. J. V. Alfvegren.....	83 33	Irvington—Trinity Church, General.	67
Sp. for scholarship at Honolulu,		Leonia—All Saints', General.....	10 00
Hawaii, through Junior Aux....	100 00	Milburn—St. Stephen's, General....	139 75
"A Contributor," General.....	200 00	Montclair—St. John's, General.....	35 00
MISSISSIPPI—\$268.20		St. Luke's S. S.,* Sp. for Cuba,	
Jackson—St. Andrew's (of which		\$25; Sp. for Brazil, \$25.....	50 00
Wo. Aux., \$10), General.....	15 70	Morristown—St. Peter's, "Two Mem-	
Fort Adams—Mrs. Shepherd, Wo.		bers," General, \$10; Sp. for the	
Aux., General.....	3 50	relief fund, for the sufferers at	
Greenwood—Nativity S. S.,* Sp. for		Fort Yukon, Alaska, \$5.....	15 00
Cuba, \$3.75; Sp. for Brazil,		Newark—Christ Church, General,	
\$3.75.....	7 50	\$4; Foreign, \$10.....	14 00
Michigan City—Calvary, General....	6 00	Grace S. S.,* General.....	50 00
Oxford—St. Peter's, General.....	10 50	House of Prayer S. S., General...	3 00
Vaiden—St. Clement's, General.....	5 00	St. James's, General.....	20 00
Water Valley—Nativity, General....	10 00	St. Philip's Branch Colored S. S.,	
Miscellaneous—"A Communicant,"		General.....	1 00
General.....	10 00	Newton—Christ Church, General....	8 78
"A Contributor," General.....	200 00	Nutley—E. B. Haven, Sp. for suffer-	
MISSOURI—\$1,250.66		ers at Fort Yukon, Alaska.....	10 00
Cape Girardeau—Christ Church, Do-		Orange—"A Communicant," General.	5 00
mestic.....	36 00	Orange (South)—Holy Communion,	
De Soto—Trinity Church, General.		General.....	150 00
\$24.70; S. S.,* General, \$32.48.	57 18	Paterson—St. Paul's, "A Member,"	
Ferguson—St. Stephen's, General....	20 00	General.....	5 00
Hannibal—Trinity Church, General..	70 22	St. Luke's, General.....	10 00
Jackson—General.....	5 00	Trinity Church, General.....	2 83
Kirkwood—Grace, General.....	160 00	Phillipsburg—St. Luke's, Foreign...	5 00
Macon—St. James's, General.....	70 00	Summit—Calvary, Sp. for Arch-	
Prairieville—St. John's, General....	7 50	deacon Hughson, Asheville,	
St. James's—Trinity Church, Domes-		\$10.50; Sp. for Brazil and	
tic.....	3 60	Cuba, \$55.70; General, \$31.43..	97 63
St. Louis—Ascension, General, \$5;		"E. S. B., In Memory," Sp. for	
Domestic and Foreign, \$51.....	56 00	the diphtheria epidemic at Fort	
Christ Church, General, \$63;		Yukon, Alaska.....	5 00
deaf-mute, \$65; Colored, \$8;		Tenafly—Atonement, General, \$37;	
Mrs. R. B. Whittemore, General,		Mrs. J. Hull Browning, Sp. for	
\$1.....	135 00	the Rev. Mr. Watson's work,	
Church of the Good Shepherd,		Ponce, \$50.....	87 00
Domestic and Foreign.....	10 00	Vernon—St. Thomas's, General....	5 00
Church of the Holy Communion,		Miscellaneous—"Member," Wo. Aux.,	
General.....	21 66	Sp. for the illness at Fort Yukon,	
Mt. Calvary, Domestic and For-		Alaska.....	100 00
eign.....	5 00	A Diocesan Officer, Wo. Aux.,	
St. Andrew's, General.....	24 50	salary of women missionaries..	120 32
St. James's Memorial, General....	50 00	NEW HAMPSHIRE—\$591.79	
J. A. and N. Dickinson, Domestic		Ashland—St. Mark's, Domestic, \$1;	
and Foreign.....	2 00	Wo. Aux., General, \$12.....	13 00
"Church Friends," Sp. for St.		Mrs. Ashbridge, \$10, Miss Ben-	
Agnes's Fund, Kyoto.....	50 00	ners, \$5, Margaret E. Morris,	
Miscellaneous—Wo. Aux., General,		\$5, Sp. for illness at Fort	
\$100; for scholarship at St.		Yukon, Alaska.....	20 00
Agnes's School, Kyoto, \$42;		Bethlehem—E. C. Cleveland, Sp. for	
"Rev. F. B. Sheetz Memorial"		fund at Fort Yukon, Alaska....	10 00
scholarship, St. John's School,		Charlestown—St. Luke's, General...	13 40
Cape Mount, Africa, \$25.....	167 00	Concord (Penacook)—St. Mary's,	
"A Contributor," General.....	300 00	General.....	12 00

(East)—Grace Mission, General...	5 00	Metuchen—St. Luke's, Indian, \$8.91;	
St. Paul's (of which "A Member,"		S. H. Molineux and C. W. Bail-	
\$2), General.....	49 00	ey, Sp. for sufferers at Fort	
St. Timothy's Mission, Babies'		Yukon, Alaska, \$2.....	10 91
Branch, General.....	1 05	Monmouth Beach—St. Peter's, Wo.	
Cornish—Trinity Church, General...	1 00	Aux., General, \$50; Foreign,	
Drewsville—St. Peter's, General....	1 00	\$40; Indian, \$15; Colored, \$15..	120 00
Goffstown—St. Matthew's, General,		Moorestown—Trinity Church, S.	
\$10; Miss H. McE. Kimball, Sp.		eral, \$30; S. S. for the "Rev.	
for needs in Alaska, \$1.....	11 00	H. Hastings Weld Memorial"	
Holderness—Chapel of the Holy		Scholarship, St. John's Mission,	
Cross, General.....	20 00	Cape Mount, Africa, \$25; "A	
Jackson—Miss M. E. Roberts, Sp. for		Friend," for "Trinity Memorial"	
medicine at Fort Yukon, Alaska	5 00	scholarship, St. Elizabeth's	
Jaffrey—C. V. Parker, Sp. for Alaska		School, South Dakota, \$60.....	115 00
sufferers.....	5 00	Mount Holly—St. Andrew's, Porto	
Jefferson—Miss E. V. Clark, Sp. for		Rico, General, \$7.70; Colored, \$7.81;	
sufferers at Fort Yukon,		General, \$5.....	20 51
Alaska.....	10 00	Perth Amboy—Holy Cross, General.	
Keene—The Rev. E. A. Renouf, \$15,		St. Peter, General.....	98 11
Mrs. E. F. Renouf, \$10, General.	25 00	Plainfield—Grace (of which S. S.	
Laconia—St. James', General.....	16 00	additional, \$7.56) General,	
Manchester—Grace, General, \$40.20;		\$87.19; Mrs. Dexter Tiffany,	
Sp. for American Church Mis-		Sp. for Bishop Rowe's hospital	
sionary Society, \$20.....	60 20	work, Alaska, \$10; Mary Bux-	
Littleton—All Saints', General.....	22 14	ton, General, \$1.....	98 19
Manchester (West)—St. Andrew's,		(Netherwood)—St. Stephen's, Gen-	
General.....	9 00	eral.....	2 66
New London—Mission, through Rev.		Point Pleasant—St. Mary's, Domes-	
Thos. Henry Sill, Domestic, \$13;		tic and Foreign.....	44 20
Foreign, \$13.....	26 00	Princeton—Trinity Church, Wo.	
Nashua—Church of the Good Shep-		Aux., General, \$5; Woman's	
herd, General.....	85 35	Missionary Society for "Louisa	
Portsmouth—Christ Church, \$40, I.		C. Tuthill" scholarship, St.	
St. John's, "A. L. E." General,	45 00	Mary's Hall, Shanghai, \$40....	45 00
\$25; Sp. for Bishop Rowe,		Rahway—Holy Comforter, General..	2 27
Alaska, \$10.....	35 00	St. Paul's Missionary Chapel, Gen-	
Rye Beach—St. Andrew's-by-the		eral.....	15 00
Sea, General.....	9 65	Rocky Hill—Trinity Church, General	5 00
Salmon Falls—Christ Church, Domes-		Sewaren—Mrs. R. G. Clarkson and	
tic and Foreign.....	7 00	children, General.....	5 00
Walpole—St. John's, General.....	5 00	Scotch Plains—All Saints', General.	14 10
West Springfield—"A Friend," Gen-		South Vineland—Christ Church,	
eral.....	5 00	General.....	2 00
Miscellaneous—Branch Wo. Aux.,		Toms River—Christ Church, General,	
General.....	60 00	\$1; Sp. for Brazil, \$5; S. S.,	
"A Friend," General.....	5 00	General, \$3.50.....	9 50
NEW JERSEY—\$1,548.47		Trenton—Grace, General, \$15.75; Sp.	
Allenhurst—V. Moore, Domestic and		for American Church Missionary	
Foreign.....	25 00	Society, \$12.26; S. S., General,	
Asbury Park—Miss I. C. Prall, Sp.		\$7.50; Bishop Payne Divinity-	
for Bishop Rowe, for diphtheria		school, Southern Virginia, \$5....	40 51
sufferers in Alaska.....	10 00	St. Andrew's S. S., General.....	9 06
Atlantic City—Ascension, General..	25 00	Christ Church, Domestic, \$12.87;	
Avon—St. John's, General.....	71 00	Foreign, \$12.87.....	25 74
Bay Head—Geo. F. Edmunds, Sp. for		Vineland—Trinity Church, General..	18 00
sufferers at Alaska.....	10 00	NEW YORK—\$11,573.23	
Basking Ridge—St. Mark's, General..	4 53	Annapdale—L. B. Dean, Sp. for Fort	
Bernardsville—St. Bernard's, Gen-		Yukon sufferers, Alaska.....	2 00
eral, \$109.16; for mission at		Ellenville—St. John's, Domestic and	
Kanazawa, Tokyo, \$25; Sp. for		Foreign.....	15 00
the Rev. Mr. Mosher's work,		Harrison—All Saints', General....	4 40
Shanghai, \$23.31.....	157 47	Kingston—Church of the Holy Spirit,	
Bridgeton—St. Andrew's S. S., Gen-		Miss Jessie F. Boice.....	1 00
eral.....	5 00	St. John's, Foreign, \$7.02; Domes-	
Camden—St. Wilfrid's, General.....	25 00	tic, \$7.30.....	14 32
St. Paul's, General.....	216 68	Kitchawan—Church of the Good	
St. John's, General.....	28 50	Shepherd Chapel, General.....	8 00
Cape May—"A Friend," for the mis-		Lake Mahopac—Holy Communion,	
sion at Ngankin, Hankow.....	5 00	General, \$10; Foreign, \$2.50;	
Cape May Point—St. Peter's-by-the		Domestic, \$2.50; Sp. for Cuba,	
Sea S. S., Sp. for Rev. A. God-		\$5; Sp. for Brazil, \$5.....	25 00
dard's work, Ichang, Hankow.....	2 50	Lithgow—St. Peter's, General.....	6 50
Carteret—St. Mark's, General.....	1 60	Mamaroneck—St. Thomas's, General.	241 50
Cranford—Trinity Church, General..	1 00	Marlborough—Christ Church, the	
Elizabeth—Christ Church, Junior		Ministering Children's League,	
Aux., General.....	2 46	General.....	22 00
Flemington—Calvary, General.....	3 20	Monticello—St. John's, Domestic and	
Freehold—St. Peter's, General.....	87 25	Foreign.....	25 00
Highlands of Navesink—All Saints'		Mt. Kisco—St. Mark's S. S.,* Gen-	
Memorial, General.....	110 76	eral.....	2 00
Hightstown—Trinity Church, Gen-		New Rochelle—Trinity Church S.	
eral.....	5 50	S.,* General.....	36 56
Island Heights—St. Philip's S. S.,		New York—"All Souls," "A Member,"	
General.....	3 50	General.....	50 00
Keyport—St. Mary's, General.....	17 35	Beloved Disciple, General.....	7 60
Linden—Grace, General.....	1 47	Calvary, Foreign.....	20 00
Mantoloking—C. B. Schwartz, Sp.		Christ Church, General.....	5 53
for diphtheria sufferers, Alaska.	25 00	(Riverdale)—Christ Church, Gen-	
Matavan—Trinity Church, General...	1 00	eral.....	51 45
		Church Missions House Chapel,	

Hankow, \$11.45; Shanghai, \$11.45; General, \$5; Tokyo, \$8; Philippines, \$3.70.....	39 60	Chas. W. Ogden, \$50; Domestic and Foreign.....	150 00
Epiphany, Miss Ellen King, Domestic and Foreign.....	1,000 00	Mrs. R. T. Auchmuty, Sp. for Porto Rican Equipment Fund., "A Friend," through Wo. Aux., Sp. for Fort Yukon sufferers Alaska.....	1,000 00 25 00
Grace, Miss E. V. Clark, work in Alaska, \$10; "A Member," through Wo. Aux., Sp. for Bishop Ingle Memorial Fund, Hankow, \$10.....	20 00	"A Member," Wo. Aux., toward stipends of United Offering workers.....	100 00
Heavenly Rest, General.....	36 38	L. G. Gilliss, General.....	4 00
Holy Apostles', support of the Rev. Mr. Grimes, Olympia, \$33.57; St. Paul's School, Lawrenceville, Southern Virginia, \$43.16.....	76 73	Miss Mabel Barrow, General.....	5 00
Holy Communion, Mrs. Chas. W. Ogden, General.....	500 00	"A Friend," through Wo. Aux., Sp. for Domestic Contingent Fund.....	55 00
Church of the Holy Trinity, funeral fee of clergyman, General, \$10; "Worker at Home," General, \$10; "A Tithe," General, \$25.....	45 00	"A Friend," Wo. Aux., for women workers, China.....	5 00
Incarnation, "A Member," General, \$100; Mrs. G. C. Ward, Niobrara League, Sp. for "All Saints" scholarship, South Dakota, \$100.....	200 00	Thomas Fitch Rowland, Sp. for Fort Yukon sufferers and for the aid and comfort of Miss Woods.....	200 00
Intercession, General.....	211 75	"A Friend," through Wo. Aux., Sp. for Miss I. M. Emberley, for furnishings of St. John's Hospital, Ketchikan, Alaska.....	50 00
Resurrection S. S., * General.....	10 00	"A Friend," General.....	10 00
St. Ann's for deaf-mutes, General.....	7 85	"H. M.," General.....	300 00
St. Augustine's, Domestic and Foreign, \$1.56; Domestic, \$20.10; Foreign, \$20.10.....	41 76	Miss S. Mount, Domestic.....	800 00
St. Bartholomew's, General.....	1,211 81	Miscellaneous, through Wo. Aux., General.....	5 00
St. Clement's S. S., * Sp. for the Rev. R. C. Wilson, Shanghai.....	10 00	E. S. Pegram, General.....	5 00
St. George's, "In Memoriam, Fortitude," General.....	20 00	Family Missionary Box, Wo. Aux., General.....	3 00
St. James's, Domestic, \$700; Foreign, \$700.....	1,400 00	Nyack—Grace, General, \$29.50; Sp. for American Church Missionary Society, \$29.50; S. S., * Sp. for Cuba, \$22.15; Sp. for Brazil, \$22.15.....	103 30
(Fordham)—St. James's S. S., * Sp. for Cuba, \$3.38; Sp. for Brazil, \$3.37.....	6 75	Ossining—St. Paul's, "E. N. S.," \$25, "E. K. S.," \$10, General.....	35 00
St. John the Evangelist's, "A Member," General.....	100 00	Trinity Church, General.....	35 43
St. Luke's, General.....	125 00	Peekskill—St. Peter's, General.....	10 00
St. Michael's, General.....	72 00	Pelham Manor—Alice Bennett, General.....	5 00
St. Thomas's, "A Member," General, \$400; "A Friend," Sp. for Fort Yukon sufferers, Alaska, \$50; through Wo. Aux., General, \$10; Mrs. R. H. Soule, through Wo. Aux., Sp. for Church at Mito, Tokyo, \$1.....	461 00	Pine Plains—Regeneration, Sp. for Cuba, \$1.09; Sp. for Brazil, \$1.09.....	2 18
Trinity Church, through Wo. Aux., salary of missionary in the Philippines.....	5 00	Pleasantville—St. John's, General.....	15 00
Trinity Church, German Missions, General.....	11 25	Poughkeepsie—Holy Comforter, General.....	50
Zion and St. Timothy's, Mrs. Wm. Harman Brown, Domestic and Foreign, \$25; "A Member," Sp. for Fort Yukon sufferers, Alaska, \$5; through Wo. Aux., Mrs. Clement Cleveland, \$5; Mrs. Henry Davenport, \$5; Sp. for church at Mito, Tokyo.....	40 00	St. Paul's, General.....	68 95
Miss M. W. Pratt, Domestic.....	2 00	Rosendale—All Saints', for Point Hope, Alaska.....	6 00
"S. M. W.," General.....	200 00	Rye—Christ Church, Mrs. Eddy, through Wo. Aux., "Arthur Lothrop Eddy" scholarship, Boone School, Wuchang.....	40 00
Miss Florence E. Jameson, General.....	5 00	Saugerties—Trinity Church, General.....	36 61
John A. Ely, Jr., "Hilda Elizabeth Potter" scholarship, St. Hilda's School, Wuchang.....	12 50	Scarborough—Miss Cornelia Rogers, Domestic, \$1.05; Foreign, \$1.05.....	2 10
"A Friend," through Wo. Aux., Sp. for Christmas gifts, Africa.....	50 00	Tivoli—St. Paul's, General.....	152 50
Katharine and Floyd Crosby, Josephine and Alma de Gersdorff, through Junior Aux., for St. Hilda's School, Wuchang.....	21 00	Tuxedo Park—St. Mary's S. S., for "Tuxedo" scholarship, St. Elizabeth's School, South Dakota.....	89 92
Juniors, Sp. for Alaska freight.....	1 50	Warwick—Christ Church, General.....	45 00
Anna A. Bradford, General.....	200 00	White Plains—Grace, General.....	2 00
"J. A. V. N.," for Divinity-school at Tokyo.....	10 00	Yonkers—Mrs. William F. Cochran, Sp. for Fort Yukon sufferers, Alaska.....	100 00
Mrs. J. A. Scrymser, Sp. for Bishop Ingle Memorial, Hankow, \$50; Sp. for Bishop Leonard Memorial, Salt Lake, \$50; "Charlotte" scholarship, St. Elizabeth's School, South Dakota, \$60.....	160 00	Virginia Clark, General.....	50 00
Miss Mary F. Ogden, \$100; Mr.		Mrs. J. H. Clark, Domestic, \$50; Sp. for Mexico, \$15.....	65 00
		"Trust," Sp. for Bishop Rowe's work, Alaska.....	5 00
		Yorktown—St. Mary's, Miss B. J. Atkins, General.....	10 00
		Miscellaneous—"Personal friends of the Bishop," Sp. for St. Agnes's Lot Fund, Kyoto.....	200 00
		"S. T.," salary of Deaconess Henderson, Shanghai.....	700 00
		"A Member" of Wo. Aux., Sp. for Domestic Contingent Fund.....	100 00
		St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for St. Cyprian's Church, St. Augustine's, Florida, \$25.....	125 00

NORTH CAROLINA—\$135.69

<i>Charlotte</i> —St. Martin's S. S.,* General	5 96
St. Peter's S. S. Infant Class, through Babies' Branch, Sp. for Deaconess Henderson, Shanghai.	4 00
<i>Chestnut Hill</i> —St. Paul's, General.	2 18
<i>Cunningham</i> —Chapel, Domestic and Foreign	2 00
<i>Enfield</i> —Advent, Mrs. E. A. Harrison, deaf-mutes	1 00
<i>Greensboro</i> —St. Andrew's, General.	1 60
St. Cuthbert's, Domestic and Foreign	1 00
<i>High Point</i> —St. Mary's, Domestic and Foreign	2 00
<i>Iredell Co.</i> —St. James's, Domestic and Foreign	25
<i>Leakesville</i> —Epiphany, General.	5 25
<i>Littleton</i> —St. Anna's, General.	1 00
<i>Louisburg</i> —St. Matthias's, General.	2 00
<i>Middleburg</i> —Heavenly Rest Chapel, General	3 00
<i>Milton</i> —Christ Church, Domestic and Foreign	1 00
<i>Mount Airy</i> —Trinity Church, Sp. for Cuba, 67 cts.; Sp. for Brazil, 66 cts.	1 33
<i>Noise</i> —St. Philip's General.	1 00
<i>Reidsville</i> —St. Thomas's, General.	3 00
<i>Rowan Co.</i> (Cleveland) — Christ Church, Domestic and Foreign.	50
<i>Sanford</i> —St. Thomas's, General.	1 00
<i>Spencer</i> —St. Joseph's Chapel, General	84
<i>Tarboro</i> —Calvary, General.	75 00
<i>Warren Co.</i> —St. Luke's, General.	1 00
<i>Warrenton</i> —All Saints', General.	1 00
Emmanuel Church, General.	15 00
<i>Williamsboro</i> —St. John's, General.	2 80
<i>Wilson</i> —St. Mark's, General.	1 00

OHIO—\$316.67

<i>Akron</i> —St. Paul's, Wo. Aux., salary of our own missionary, Shanghai, \$20; "Julia Bedell" scholarship, Shanghai, \$10.	30 00
<i>Cleveland</i> —St. Paul's, Domestic and Foreign, \$17.45; the Light Bearers, Juniors, Domestic, \$5.	22 45
Trinity Church, Rev. Chas. D. Williams, Sp. for Bishop Rowe, Alaska, \$10; Mrs. W. A. Leonard, Wo. Aux., Domestic, \$70; salary of our own missionary, Shanghai, \$100.	180 00
Wm. G. Mather, Sp. for Bishop Rowe, for Fort Yukon sufferers, Alaska	25 00
Mrs. E. L. Mather and Miss Mather, Sp. for Bishop Rowe, relief of diphtheria sufferers, Fort Yukon, Alaska.	20 00
Mrs. Mary S. Bradford, Sp. for diphtheria sufferers, Fort Yukon, Alaska	5 00
<i>Stuebenville</i> —St. Paul's, General.	7 22
<i>Toledo</i> —St. Mark's, "H." General.	5 00
Clara M. Larkin, Sp. for Miss Lucy N. Carter, St. Elizabeth's Hospital, White Rocks, Salt Lake	2 00
<i>Miscellaneous</i> —Wo. Aux., Sp. for the Rev. J. L. Patton for scholarship at St. Agnes's School, Kyoto.	20 00

OREGON—\$322.85

<i>Astoria</i> —Grace, Juniors, for "Lottie S. Short Memorial" scholarship, Trinity Divinity-school, Tokyo.	1 67
<i>Cove</i> —Ascension, General.	5 00
<i>Hammond</i> —St. John's, General.	2 00
<i>La Grande</i> —St. Peter's, General.	12 64
<i>Marshfield</i> —Emmanuel Church, General	15 45
<i>Oakland</i> —St. Clement's, General.	4 00
<i>Port Orford</i> —Christ Church, General	4 40
<i>Portland</i> —St. David's, General.	96 41
Church of the Good Shepherd, General	26 00
Trinity Church, General.	18 71
<i>Roseburg</i> —St. George's, General.	3 00

<i>Seaside</i> —Calvary, General.	6 20
<i>Sellwood</i> —St. John's Memorial, General	6 00
<i>Skipanon</i> —St. Thomas's-by-the-Sea, General	5 69
<i>Weston</i> —All Saints', General.	5 80
<i>Miscellaneous</i> —General	110 08
PENNSYLVANIA—\$32,581.48	
<i>Abingdon</i> —Mrs. John Lambert, Sp. for relief of Fort Yukon sufferers, Alaska.	10 00
<i>Andalusia</i> —Mr. J. S. Biddle, for work of the Rev. A. W. Mann's deaf-mute mission, \$5; Sp. for Mrs. Hooker's School, Mexico, \$5.	10 00
<i>Ardmore</i> —St. Mary's, "A Member," General, \$5; deaf-mute mission, \$5.	10 00
<i>Bryn Mawr</i> —Church of the Redeemer, Elizabeth M. Finley, General	25 00
"A Friend," Sp. for Bishop Rowe, for bell, Fairbanks, Alaska.	150 00
Henry H. Collin, Jr., Sp. for relief of diphtheria sufferers at Fort Yukon, Alaska.	10 00
Mrs. Elizabeth B. Montgomery and daughter, Sp. for relief of diphtheria sufferers at Fort Yukon, Alaska	25 00
<i>Buckingham</i> —Trinity Church, General	5 00
<i>Centre Hill</i> —Trinity Church, General	5 00
<i>Chester</i> —St. Luke's, General.	15 00
<i>Clifton Heights</i> —St. Stephen's, General	12 32
<i>Conshohocken</i> —Calvary S. S.,* General	26 00
<i>Dowington</i> —St. James's S. S.,* additional, General.	5 00
<i>Eddington</i> —Christ Church, General.	5 00
<i>Eden</i> —St. James's, General.	20 40
<i>Hatboro</i> —Advent, General.	24 00
<i>Honey Brook</i> —St. Mark's, General.	17 94
<i>Hulmeville</i> —Grace, General.	30 00
<i>Kennett Square</i> —Advent, General.	26 00
<i>Lower Merion</i> —Church of the Redeemer, Mr. Robert W. Smith, General	5 00
<i>Morton</i> —Atonement, General.	28 00
<i>Marcus Hook</i> —St. Martin's, General.	10 00
<i>New London</i> —St. John's, General.	15 00
<i>Norristown</i> —All Saints', General.	51 85
"S." Colored, \$10; Indian, \$10; Foreign, \$30.	50 00
<i>Norwood</i> —St. Stephen's, General.	10 00
<i>Perkiomen</i> —St. James's General.	15 00
<i>Philadelphia</i> —All Soul's, for the deaf, General.	40 00
(Germantown)—Calvary Juniors, Sp. for support of Wai Ling, St. Mary's Orphanage, Shanghai.	50 00
(North) 6th and Venango Streets—Christ Church, General.	37 50
Christ Church Hospital, \$10, "A Friend," \$2, General.	12 00
Grace, "M. L. W.," General.	25 00
Holy Apostles', Mr. Geo. C. Thomas, \$5,000; Mrs. George C. Thomas, \$800; both General.	5,800 00
Holy Comforter, General.	25 00
Church of the Holy Spirit, General	10 00
Church of the Holy Trinity, "Mrs. W. B. S.," General, \$25; "K." Sp. for Porto Rican Equipment Fund, \$25; Wo. Aux., Sp. for church building in Havana and Cuba, \$25.	75 00
Incarnation, Grace T. Levis, Sp. for relief of diphtheria sufferers in Alaska.	5 00
L'Emmanuel, General.	10 00
Mediator S. S.,* Sp. for Brazil.	10 00
(Olney)—St. Alban's, General.	30 00
St. Ambrose's Mission, General.	25 00
(Somertown)—St. Andrew's, General	5 00
St. Anna's, General.	10 00
(Haddington) — St. Barnabas's, General	36 25
(Kensington) — St. Barnabas's,	

"Fidelitas Gradunte" scholarship, \$30; "Bishop Whipple" scholarship, \$30; "Bishop Hare" scholarship, \$30; "Mary Amory Hare" scholarship, \$30, all in St. Mary's School, South Dakota.....	120 00	diphtheria sufferers at Fort Yukon, Alaska.....	25 00
St. Clement's, Foreign and Domestic.....	5 00	Mrs. C. P. Keith, Sp. for relief of diphtheria sufferers at Fort Yukon, Alaska.....	15 00
St. David's, General.....	131 32	Miss Emily L. Ridgely, General..	6 00
St. Elizabeth's, General.....	15 00	"G. N." Sp. for relief of Fort Yukon sufferers, Alaska.....	1 00
St. Faith's, General.....	3 00	Wo. Aux., Sp. for relief of diphtheria sufferers at Fort Yukon, Alaska.....	5 00
St. Gabriel's Mission, General.....	12 00	"K. W. H." General.....	5 00
(West Philadelphia)—St. George's, General.....	10 00	Mrs. J. Nicholas Mitchell, Wo. Aux., Foreign.....	10 00
St. James's, "J. M. S." General..	2 00	"M. C." through Wo. Aux., Sp. for relief of sufferers at Fort Yukon, Alaska, \$50; Sp. for Deaconess Carter's hospital work, Alaska, \$50.....	100 00
(Kingsessing)—St. James's, General.....	10 00	Quakertown—Emmanuel Church, Domestic and Foreign, \$18.50; General, \$20.....	38 50
St. John the Evangelist's, General..	25 00	Royersford—Epiphany, General....	15 00
St. John's Free, General.....	10 00	Upper Providence—St. Paul's, for Philippines.....	2 03
St. Jude's, Indian.....	29 60	Valley Forge—Washington Memorial Chapel, General.....	13 85
St. Luke's and Epiphany, "A Member," Wo. Aux., General.....	250 00	Warwick—St. Mary's, General.....	15 40
St. Mark's, "E. F." General.....	25 00	Wayne—St. Mary's, C. L. S. Tingley, General.....	10 00
(West)—St. Mary's, "A Member," General.....	20 00	Weldon—St. Peter's, General.....	21 00
St. Paul's, General.....	12 00	Wernersville—Mary K. A. Stone, Sp. for relief of sufferers at Fort Yukon, Alaska.....	3 00
St. Peter's S. S., the Page Children,* General, \$2.06; "A Member," Sp. for relief of diphtheria sufferers at Fort Yukon, Alaska, \$50; "A Member," Wo. Aux., General, \$500; Sp. for Bishop Ingle Memorial, Hankow, \$50; Sp. for Bishop Leonard Memorial, Salt Lake, \$50; Sp. (in memoriam) for the Harvard room, Manila Club House, \$25 (Germantown)—St. Peter's, "A Member," Wo. Aux., General, \$5; Sp. for Bishop Rowe's hospital work, \$5.....	10 00	West Chester—Church of the Holy Trinity S. S.,* General.....	1 87
St. Sauveur, General.....	25 00	Vincent Van M. Beede, General....	5 00
St. Stephen's, E. K. Mitchell, General.....	30 00	Howard Kates, 25 cts., Clarence Sears Kates, 35 cts., General..	60
St. Thomas's, Domestic and Foreign.....	6 00	West Vincent—St. Andrew's, General..	15 00
St. Titus's, General.....	13 00	West Whiteland—St. Paul's, General..	22 00
(Oxford)—Trinity Church, General	222 77	Yardley—St. Andrew's, General....	11 29
Mrs. Geo. Woodward, General, \$10,000; Sp. for relief of diphtheria sufferers at Fort Yukon, Alaska, \$400.....	10,400 00	Miscellaneous—Wo. Aux., Domestic Committee, "A Thank-offering," salary of a Domestic Missionary Bishop.....	1,000 00
"S. S. H." \$2,000, through Wo. Aux., \$2,000, General; Sp. for Ingle Hall, Hankow, \$1,000....	5,000 00	Wo. Aux., Sp. Foreign Contingent Fund.....	50 00
"F. F." General.....	3,000 00	"H. M." through Wo. Aux., salary of women workers.....	500 00
"H. M." Foreign and Domestic....	2,000 00	"A Thank-offering," General.....	100 00
Mrs. Mary A. Todd, General.....	400 00	Interest on deposit S. S.,* General.....	107 93
"S." Indian, \$50; Sp. for relief of diphtheria sufferers at Fort Yukon, Alaska, \$100.....	150 00	PITTSBURGH—\$491.27	
Jno. E. Baird, \$500, General; Sp. for relief of diphtheria sufferers at Fort Yukon, Alaska.....	600 00	Barnesboro—St. Thomas's Mission, General.....	6 00
Linda H. Pancoast, work of Mr. Staunton and Mr. Clapp, Philippines, \$50; Bishop Brent, P. I., \$25; General, \$25.....	100 00	Braddock—St. Mary's, General.....	4 68
(Germantown)—W. B. Ridgely, Sp. for Archdeacon Hughson's work amongst mountaineers, Asheville, \$25; Sp. for Bishop Gray, Indian, Southern Florida, \$25; Sp. for Archdeacon Russell, St. Paul's Industrial School, Southern Virginia, \$25; Sp. for Mr. Littell, toward Klukiang property, Hankow, \$25.....	100 00	Brownsville—Christ Church S. S.,* Sp. for Cuba, \$12.50; Sp. for Brazil, \$12.50.....	25 00
The Misses Biddle, General.....	75 00	Carnegie—Atonement, General.....	12 00
"Mrs. St. Geo. T. Campbell," for "Virginia" scholarship, St. Elizabeth's School, South Dakota.....	60 00	Emporium—Emmanuel Church, General.....	4 00
"Cash, A. F." General.....	35 00	Erle—St. Paul's, Foreign, \$30.41; Sp. for Cuba, \$7.77; Porto Rico, \$7.78; Miss Sarah G. Spalding, General, \$5.....	56 96
"Two interested readers," Sp. for Bishop Rowe, Fort Yukon sufferers, Alaska.....	28 00	Franklin—St. John's, Indian.....	17 50
Mary B. Beale, General.....	25 00	Kittanning—St. Paul's, Domestic....	19 05
Mrs. E. Randolph, Sp. for Bishop Restarick, Honolulu.....	25 00	Miles Grove—Grace, Domestic.....	10 00
B. Frank Clapp, Sp. for relief of		Oakmont—St. Thomas's, Wo. Aux., Sp. for Bishop Rowe, for Fort Yukon, Alaska.....	25 00
		Pittsburgh—Calvary, "J." Domestic, \$15; "Junior Communicants' Guild," Sp. for Bishop Kinsolving's work in Brazil, \$6.....	21 00
		Mrs. John H. Bailey, Sp. for Fort Yukon sufferers, \$100; Sp. for the Rev. Mr. MacRae, for his work in Shanghai, \$50.....	150 00
		Union City—St. Matthew's, General..	4 62
		Warren—Trinity Church, General....	112 00
		Waterford—St. Peter's, General.....	16 46
		Woodville—St. Luke's, General.....	2 00
		Miscellaneous—"J. E. H." General..	5 00
		QUINCY—\$70.36	
		Cambridge—Mrs. W. H. Patterson, Sp. for Fort Yukon sufferers, Alaska.....	5 00
		Farmington—Calvary, W. T. Bell,	

General	3 00	Hampton Co.—Heavenly Rest, Gen- eral	6 00
Osco—Grace, General, \$1; Domestic, \$5.25; Foreign, \$15.	21 25	Hartsville—St. Bartholomew's, Gen- eral	2 50
Quincy—Cathedral of St. John, For- eign, \$5; General, \$36.11.	41 11	John's Island—St. John's, Wo. Aux., General	7 10
RHODE ISLAND—\$2,472.06		Littleton—St. Philip's, General	5 00
Ashton—St. John's Chapel, General.	17 00	McPhersonville—All Saints' S. S., Domestic and Foreign	4 30
Barrington—St. John's, General.	62 21	Marion—Advent, General	5 10
Bristol—St. Michael's, General	190 00	Newberry—St. Luke's, General	4 00
Trinity Church, General	5 30	New Brookland—St. Ann's, General	20 00
Crompton—St. Philip's, General	32 77	Orangeburg—Church of the Re- deemer, General	4 00
Drownville—St. Matthew's, General.	13 06	Parksville—Faith Memorial, General.	2 38
East Greenwich—St. Luke's, the Rev. D. Goodwin, General, \$20; Sp. for Porto Rican Equipment Fund, \$119.33.	139 33	Peake—St. Simon's, General	20 00
Jamestown—St. Matthew's, Domestic	11 25	Pee Dee—Prince Frederick's, General	12 50
Narragansett Pier—St. Peter's, Gen- eral	112 71	Rock Hill—Church of Our Saviour, General	15 61
Newport—Emmanuel Church, Gen- eral	282 28	St. Paul's, General	10 00
St. George's, General	27 58	Santee—St. James's, General, \$1.50; Wo. Aux., General, \$6.35.	7 85
St. John's, Domestic	70 00	Shelton—Mission, General	1 10
Trinity Church, Sp for Catecheti- cal and Normal School, Hankow	15 00	Stateburg—Holy Cross, General, \$16.20; Junior Aux., for "Bish- op Capers" day-school, Hankow, \$1.50	17 70
Albert L. Chase, General	15 00	M. V. Anderson, Sp. for Fort Yukon, \$5; Sp. for the Rev. Mr. McRae's work in Shanghai, China, \$5	10 00
Pawtucket—St. Paul's, General	100 00	Sumter Co.—St. Augustine's, Gen- eral	7 00
Phenix—St. Andrew's, General	29 00	Waccamaw—All Saints, General	11 75
Pontiac—All Saints', Foreign	9 00	Walhalla—St. John's, General	7 50
Portsmouth—St. Paul's, General	14 24	Walterboro—St. Jude's, General	20 00
Providence—All Saints', Domestic, \$11.45; Foreign, \$10.25.	21 70	Miscellaneous—"H.", General	2 00
Calvary, "A Member," General	2 50	"E. N. J." General	5 00
Church of the Redeemer, General	104 40	"A Contributor," General	300 00
St. Ansgarius's, General	43 35	SOUTHERN OHIO—\$464.31	
St. James's, General	43 00	Chillicothe—St. Paul's, through Wo. Aux., Sp. for Fort McKavett, Western Texas	10 00
"Anonymous," Sp. for Fort Yukon sufferers, Alaska	5 00	Cincinnati—Christ Church, Domestic, \$20; General, 25 cts.	20 25
"A Friend," General	200 00	(Avoondale)—Grace, General	29 11
F. G. Reynolds, General	10 00	Columbus—Trinity Church, through Wo. Aux., Sp. for Bishop Kin- solving, Brazil, for scholarship.	60 00
"W. H. R." General, \$100; China, \$25.	125 00	Dayton—St. Andrew's, General	10 63
Wakefield—Ascension, Domestic and Foreign	2 00	Greenville—St. Paul's, Domestic and Foreign	12 88
Westerly—Christ Church, General	70 15	Marietta—St. Luke's, through Wo. Aux., salary of Bible-reader, Hankow	24 00
Wickford—St. Paul's, General, \$25.82; Sp. for Bishop James H. Van Buren, Porto Rico, \$11.16.	36 98	Portsmouth—All Saints' S. S., Gen- eral	64 96
Woonsocket—St. James's, General	312 25	Springfield—Mrs. W. W. Nassau, Sp. for Fort Yukon Hospital	10 00
Miscellaneous—"A Contributor," General	350 00	Wyoming—Ascension Mission, Gen- eral	7 08
SOUTH CAROLINA—\$843.98		Miscellaneous—Cincinnati Deanery, through Wo. Aux., "May Jaggar" scholarship, High School, Africa	7 00
Aiken—St. Thaddeus's, General, \$6.50; Junior Aux., for "Bishop Capers" day-school, Wuchang, \$10; S. S.* General, \$17.82.	34 32	Dayton Deanery, through Wo. Aux., "Bishop Vincent" scholar- ship, St. John's College, Shang- hai	11 00
Boykin—Grace, Wo. Aux., General	6 00	Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Western Texas, \$28; Sp. for Miss Carter for lace-teacher's salary, \$23; Sp. for work in Brazil, \$23; General, \$10; Domestic, \$8.71; Foreign, \$13.71; Colored, \$10; Miss Pritchard's salary, Alaska, \$71; New Mexico and Arizona, \$10	197 42
Brook Green—Holy Cross, General	99	SOUTHERN VIRGINIA—\$1,349.64	
Camden—Grace, Wo. Aux., General	5 00	Accomac Co. (Pungoteague)—St. George's, General	3 59
Charleston—Calvary, General	8 00	(Belle Haven)—Mission, General	3 49
Grace, General, \$25.98; "from two members," for Japan, \$5.	30 98	St. George's Parish, St. James's, General	22 75
Holy Communion, Junior Aux., "Bishop Capers" day-school, Wuchang	5 00	Accomac Co. (Accomac)—Thomas W. Blackstone, Sp. for Fort Yukon sufferers, Alaska	5 00
St. Luke's, Wo. Aux., General, \$3; Junior Aux., "Bishop Capers" day-school, Wuchang, \$3.35.	6 35	Amherst Co.—Amherst Parish, St. Luke's, General	1 87
St. Paul's, Junior Aux., "Bishop Capers" day-school, Wuchang	3 20		
Cheraw—St. David's Wo. Aux., for Mr. Patton's Bible-woman, Kyoto	2 00		
Columbia—Mission House, General	15 00		
Church of the Good Shepherd, General	6 11		
St. Ann's, General	2 34		
St. Gabriel's, General	2 00		
St. Mary's, General	20 00		
Trinity Church, General, \$109.90; Junior Aux., for "Bishop Capers" day-school, Wuchang, \$10.	119 90		
Eastover—St. Thomas's, General	10 00		
Trinity Church Chapel, General	3 75		
Emmanuel Church, General	5 00		
Florence—St. Titus's, General	2 00		
Greenville—Christ Church, General, \$37.65; Junior Aux., "Bishop Capers" day-school, Wuchang, \$10	47 65		

Lexington Parish, St. Mark's, General	2 51	Prince George Co.—Martin's Brandon Parish, Merchant's Hope Church, General	10 00
Augusta Co. (Staunton)—Emmanuel Church, through Wo. Aux., Alaska, \$10; China, \$16; S. S. and Junior Aux., Sp. for support of "Tora" in Osuga Orphanage, Tokyo, Japan	46 00	(City Point)—St. John's, General	5 00
Trinity Church, Domestic and Foreign	105 50	Pulaski Co. (Pulaski)—Macgill Memorial Church, Sp. for Brazil	7 91
Bath Co. (Warren Springs)—Sp. for Bishop C. M. Williams's church in Kyoto, Japan	72 00	Roanoke Co. (Roanoke)—Christ Church, Wo. Aux., Sp. for relief of sufferers at Port Yukon, Alaska	9 00
Bedford Co. (Boonsboro)—Trinity Church, Miss Sallie M. Meriwether, Domestic and Foreign	30	(Roanoke)—St. John's Medical Mission, \$20; Sp. for Brazil, \$30	50 00
(Forest)—Hamner Parish, St. Stephen's, General	12 10	Rockbridge Co. (Glasgow)—St. John's, General	8 00
Botetourt Co.—St. Mark's, General	11 11	(Lexington)—Through Wo. Aux., General	14 72
Brunswick Co.—Grammer Parish, St. Andrew's, General	10 00	Through Rev. R. P. Williams, Sp. for diphtheria sufferers in Alaska	28 00
Campbell Co.—Moore Parish, St. John's, General	3 18	Southampton Co.—Nottoway Parish, General	10 00
(Lynchburg)—Grace, Wo. Aux., Japan, \$5; Africa, \$1; China, \$1; Alaska, \$1; Sp. for Brazil, \$5; Sp. for Orphanage in Cuba, \$5; Sp. for Rev. Mr. Neve, Virginia, \$2.50; Sp. for Rev. W. S. Claiborne, Tennessee, \$2.50; Sp. for Mexico, \$1; Sp. for Miss Garrett's Indian work, Bois�, \$5	29 00	Surry Co. (Surry)—St. Paul's, General	12 00
Moore Parish, St. Peter's, General	5 68	Wise Co. (Big Stone Gap)—Christ Church, General	2 61
Moore Parish, Trinity Church, Sp. for Brazil	2 18	Wythe Co.—Wythe Parish, General	58 37
Cumberland Co. (Ca Ira)—General	3 00	Miscellaneous—"A Friend," Sp. for Bishop Ingie Memorial, Hankow	1 00
All Saints', General	3 00	SPRINGFIELD—\$402.92	
Dinwiddie Co.—Bristol Parish, St. Paul's, Sp. for Brazil	30 00	Alton—St. Paul's, General	19 15
Bristol Parish, Grace, Sp. for Brazil, \$10; General, \$51.17	61 17	Belleville—St. George's, General	14 30
(Petersburg)—St. John's, General, \$12; Sp. for Brazil, \$10	22 00	Cairo—Church of the Redeemer, General, \$116.75; "A Member," thank-offering, to help pay stipends of missionaries, General, \$3	119 75
Elizabeth City Co. (Hampton)—St. John's, General	3 75	Carlisle—Christ Church, General	5 52
Greenville Co. (Emporia)—Christ Church, General	7 00	Champaign—Emmanuel Church, General	40 00
Meherrin Parish, Grace, General	10 00	Chesterfield—St. Peter's, General	14 50
Halifax Co. (Clover)—Mrs. T. C. Watkins, Sp. for sufferers at Port Yukon, Alaska	3 00	Chester—St. Mark's, General	4 00
(Houston)—St. John's, General, \$15; Sp. for Brazil, \$14.22; through Wo. Aux., Green Memorial; Sp. for support of child in St. Mary's Orphanage, Shanghai, \$30	59 22	Danville—Miss C. C. Forbes, Sp. for Port Yukon sufferers	10 00
Mecklenburg Co. (Boynton)—St. James', General	30 00	Decatur—Mr. and Mrs. L. Barrows, thank-offering, General	50 00
Montgomery Co. (Radford)—Grace, Foreign	12 70	East St. Louis—St. Paul's, General	7 67
Nelson Co. (Norwood)—Christ Church, General	5 00	Murphysboro—Trinity Church, General	5 30
Northampton Co. (Eastville)—Mrs. T. C. Wainston, General	2 00	Salem—St. Thomas's, General	3 93
Norfolk Co. (Berkley)—St. Paul's, Sp. for American Church Missionary Society (of which for Domestic, \$5; Cuba, \$5; Brazil, \$5)	15 00	Springfield—St. Paul's, General	26 16
(Norfolk)—Christ Church, General	220 42	Miscellaneous—Offerings Special Synod, General	10 86
St. Luke's, General, \$115.33; through First Circle Wo. Aux., General, \$54.50	169 88	Branch Junior Aux., salary of Bible-woman, Hankow	4 00
St. Paul's, General, \$55.89; through Wo. Aux., General, \$5	60 89	Hon. Chas. E. Hay, General	50 00
St. Peter's, General	16 11	General	17 78
Mrs. H. Willcox, for Bishop Rowe's work in Alaska	25 00	TENNESSEE—\$355.77	
St. Bride's Parish, St. Paul's, Sp. for American Church Missionary Society	10 00	Cloves Hill—St. Timothy's Mission, General	2 50
(Portsmouth)—All Saints', General	8 60	Deer Lodge—Miss V. H. Wever, General	10 00
Pittsylvania Co. (Mt. Airy)—St. John's, Domestic and Foreign	3 45	Gruethli—Swiss Colony Mission, General	2 50
Prince Edward Co. (Farmville)—Johns Memorial, General	10 58	Knorrville—Epiphany, General	27 12
Miss M. T. Stringfellow, sp. for Bishop Rowe for sufferers at Port Yukon, Alaska	5 00	Miss A. V. Froneberger, Foreign	3 00
		Memphis—Calvary, through Wo. Aux., General	35 00
		Holy Trinity Church S. S.,* Sp. for Cuba, 93 cts.; Sp. for Brazil, 93 cts.	1 86
		St. Mary's Cathedral S. S.,* General	65 00
		Nashville—Christ Church, Domestic and Foreign, \$71.90; through Wo. Aux., General, \$8.75	80 65
		Holy Trinity Church, Foreign	5 14
		St. Ann's S. S.,* Sp. for Cuba, \$10; Sp. for Brazil, \$10	20 00
		Sevance—Otey Memorial, General	2 00
		Mary E. Sass, General	1 00
		Miscellaneous—"A Friend of Missions," General	100 00
		TEXAS—\$155.00	
		Austin—St. David's, Wo. Aux., General	2 40
		Nacogdoches—Christ Church, Wo. Aux., General	22 10
		Palestine—St. Philip's, General	8 50

Tyler—Christ Church S. S.,* General	22 00	Emmanuel Parish, Grace, Domestic and Foreign	9 66
Miscellaneous—"A Friend of Missions," General	100 00	(Hume)—Lizzie J. Marshall, Sp. for Fort Yukon sufferers, Alaska	3 00
VERMONT—\$542.17		(Warrenton)—St. James's, Domestic and Foreign	22 42
Arlington—St. James's, "H. R. W.," General, \$50; Sp. for sufferers at Fort Yukon, Alaska, \$25.	75 00	(Warrenton) Shelby Shackelford, Sp. for suffering children at Fort Yukon, Alaska	2 25
Bellows Falls—Emmanuel Church, Colored	8 09	(Remington)—St. Luke's, Foreign.	5 25
Bennington—St. Peter's, Mrs. H. I. Norton, Sp. for diphtheria sufferers in Alaska, \$5; Mrs. J. P. Sloan, Sp. for diphtheria sufferers in Alaska, \$5.	10 00	Fluvanna Co. (Bremo Bluff)—Grace, Mr. J. H. Cocke, \$1, Mrs. J. H. Cocke, \$1, General.	2 00
Brandon—St. Thomas's, General, \$11.95; Colored, \$1.78.	13 73	Frederick Co. (Middletown)—St. Thomas's, General.	2 56
Bread Loaf—Elizabeth H. Brown, General	5 00	(Burnt Church)—Mission, General	2 43
East Berkshire—Calvary, General.	5 85	(Minnie Wood)—Mission, General	2 20
Forestdale—Grace, General.	3 11	Gloucester Co.—Ware S. S.,* Sp. for Brazil	3 30
Manchester Centre—Miss Mary L. Wyman, General, \$5; E. L. Wyman, Foreign and Domestic, for hospital work, \$20.	25 00	Greene Co.—St. Thomas's Parish, Grace, General.	5 60
Montgomery — St. Bartholomew's, General	1 40	Hanover Co. (Ashland)—Miss Fannie H. Taylor, General.	5 00
Randolph—St. John's, General.	10 00	Henrico Co. (Richmond)—Christ Church, General.	27 84
Randolph Centre—Grace, for work in Hankow, China.	7 69	(Richmond)—St. Andrew's, Sp. for Brazil.	13 89
Rutland—Trinity Church, Domestic, 75 cts.; Foreign, 25 cts.; General, \$14.57.	15 57	(Richmond)—Mrs. A. J. Hurt, Sp. for work of the Rev. C. F. MacRae, Shanghai	10 00
Vergennes—St. Paul's, General.	5 73	Lancaster Co.—Christ Church Parish, White Chapel Church, Sp. for American Church Missionary Society.	9 00
Windsor—St. Paul's, Domestic.	28 00	Loudoun Co. (Aldie)—Church of Our Redeemer, General.	12 00
Woodstock—St. James's, General.	8 00	(Hamilton)—St. Paul's, General, \$12.40; "Two Members," Sp. for the Rev. W. C. Brown, for famine sufferers in Brazil, \$11	23 40
Miscellaneous—Branch Wo. Aux., General	200 00	(Round Hill)—Mt. Calvary, General	1 75
"A Vermont Churchwoman," General	20 00	(Leesburgh)—S. T. Davis, Sp. for Fort Yukon sufferers, Alaska.	1 00
"A Friend of Missions," General.	100 00	Louisa Co. (Mineral)—Incarnation, Foreign	9 62
VIRGINIA—\$518.51		(Arminius)—S. S. for China.	5 17
Albemarle Co.—Fredericksville Parish, Buck Mountain Church, General	3 50	St. John's Church and Chapel, Foreign	8 00
Fredericksville Parish, St. Luke's Chapel, General.	3 50	Madison Co.—Bromfield Parish, Piedmont Church, General.	2 40
Fredericksville Parish, Edge Hill Memorial Chapel, General.	3 50	Orange Co. (Barboursville)—"Transient," Sp. for Bishop Rowe, Alaska	50
(Albemarle)—St. John's Chapel, General	1 50	(Orange)—St. Thomas's General.	20 42
Holy Cross, General.	50	Rappahannock Co.—Bloomfield Parish, General.	10 15
(Ivy)—St. Paul's, Sp. for "A. C. M. S.," \$6; General (of which S. S.,* \$2.25), \$14.25.	20 25	"Some Virginia Churchwomen," Sp. for the Rev. C. F. McRae, Shanghai	100 00
St. Ann's Parish, Christ Church, General	10 00	Rockingham Co. (Harrisonburg)—Emmanuel Church, Japan, \$24.26; Wo. Aux., Sp. for Bishop Rowe, Alaska, \$5.	29 26
Greenwood Parish, Emmanuel Church, Foreign.	12 85	WASHINGTON—\$809.58	
(Albemarle)—Walker Parish, Grace, Foreign	6 60	Charles Co.—Durham Parish, General	15 00
(Charlottesville)—Mrs. Cary Nelson Weisiger, Sp. for Miss Woods, Alaska.	1 00	Washington, D. C. (Chevy Chase)—All Saints' S. S.,* Sp. for American Church Missionary Society (of which Domestic, \$16.63; Brazil, \$35).	51 63
Alexandria Co. (Alexandria)—Christ Church, Mother's Mission, Sp. for scholarship, Bishop Restarick's School, Honolulu.	12 00	Washington Parish, Christ Church, General	10 00
Caroline Co. (Port Royal)—St. Peter's, Sp. for Brazil.	3 65	Epiphany S. S.,* Sp. for discretion of Bishop Rowe, Alaska.	16 77
Clarke Co. (Berryville)—Grace, for Fort Yukon, Alaska, \$1.50; General, \$20.50; "A Member," Sp. for Fort Yukon sufferers, Alaska, 50 cts.	22 50	(West)—Grace, General.	23 00
Culpepper Co.—Slaughter Parish, Emmanuel Church, General.	35 00	(Mt. St. Alban's)—St. Alban's (of which Rector's Aid Society, \$25), General.	199 23
(Mitchell)—Sp. for Fort Yukon sufferers, Alaska.	5 00	(Tenleytown)—St. Alban's Chapel, General	2 55
Essex Co. (Tappahannock)—Wo. Aux., Sp. for Bishop Rowe, for Miss Woods's work at Fort Yukon, Alaska.	5 00	St. Andrew's, P. G. Melbourne, Sp. for Bishop Ingle Memorial, Hankow	5 00
Fairfax Co.—Fairfax Parish, Holy Comforter, General.	4 45	(Georgetown)—St. George's S. S.,* Sp. for Brazil.	5 00
Truro Parish, Zion, General.	8 35	St. James's, Foreign, 40 cts.; Domestic, \$1; St. John's College,	
Truro Parish, Church of the Good Shepherd, General.	2 80		
Fauquier Co.—Cedar Run Parish, St. Stephen's, Domestic and Foreign	6 49		

Shanghai, \$1; Bontoe, Philip- pines, \$5; Skagway, Alaska, \$5; General (of which S. S., \$8.41), \$77.51.....	89 91	<i>Saugatuck</i> —All Saints', General....	2 52
Georgetown Parish, St. John's, General.....	54 30	<i>South Haven</i> —Epiphany, General....	7 85
St. Mark's, Colored.....	31 19	<i>Traverse City</i> —Grace, General.....	51 83
St. Mark's Friendly League, Sp. for Bishop Rowe, Alaska.....	10 00	WESTERN NEW YORK—\$1,287.65	
St. Paul's, General.....	5 06	<i>Albion</i> —Christ Church, General....	7 00
St. Thomas's Parish, General....	50 00	<i>Angelica</i> —St. Paul's, General.....	20 00
Trinity Church, General, \$6.06; Sp. for Brazil, \$12; Wo. Aux., Sp. for Fort Yukon sufferers, Alaska, \$5; "Two Members," \$25; Mrs. E. A. K. Ballock, \$5; both Sp. for Bishop Ingle Memorial, Hankow.....	53 06	<i>Belfast</i> —Grace, Domestic and For- eign, \$5; General, \$5.....	10 00
"A Friend," General.....	1 00	<i>Branchport</i> —"A Friend," General....	5 00
<i>Montgomery Co.</i> —St. John's, Wo. Aux., Sp. for Fort Yukon suffer- ers, Alaska.....	10 00	<i>Corning</i> —Christ Church, Foreign....	21 64
<i>Prince George Co.</i> —St. Matthew's Parish, Pinkney Memorial, Dom- estic.....	9 88	<i>Dansville</i> —St. Peter's, General....	5 47
St. Paul's Parish, St. Philip's S. S.,* General.....	7 26	<i>Geneseo</i> —St. Michael's, for Alaska, \$5; Domestic, \$10; General, \$30.50.....	45 50
St. Paul's Parish, Domestic, \$14- 20; Foreign, \$17.08; S. S.,* General, \$50.52.....	81 80	<i>Geneva</i> —St. Peter's, Sp. for Bishop Leonard Memorial, Salt Lake....	1 00
St. Philip's Parish, Foreign.....	33 00	<i>Trinity Church</i> , Foreign, \$145.17; Colored, \$73.69; "A Member," General, \$5; "A Friend of Mis- sions," Sp. for Bishop Rowe, Alaska, \$32; Sp. for Bishop Graves, Shanghai, \$32.....	287 86
<i>St. Mary's Co.</i> —King and Queen Par- ish, Domestic and Foreign.....	35 00	"T. S.," Sp. for Ingle Memorial, Hankow, \$50; Foreign, \$100....	150 00
<i>Miscellaneous</i> —"Cash," Sp. for Fort Yukon sufferers, Alaska.....	5 00	C. M. and E. O. Cammann, Gen- eral.....	100 00
WESTERN MASSACHUSETTS—\$903.26		Mrs. B. F. Dunton, Sp. for Fort Yukon sufferers, Alaska.....	5 00
<i>Amherst</i> —Grace, General.....	19 18	<i>Hammondsport</i> —St. James's, General	30 93
<i>Chicopee</i> —Grace S. S.,* General....	89 00	<i>Holley</i> —St. Paul's S. S.,* Indian....	6 50
<i>Dalton</i> —Grace, General.....	51 10	<i>Honeoye Falls</i> —St. John's, General..	4 11
<i>Fitchburg</i> —Christ Church, General..	125 70	<i>Jamestown</i> —St. Luke's, Foreign, \$13; General, \$16; Sp. for "A. C. M. S.," \$16.....	45 00
<i>Great Barrington</i> —St. James's, Gen- eral.....	73 38	<i>Lockport</i> —Mrs. C. W. Keepe, for China.....	5 00
<i>Greenfield</i> —St. James's, Domestic, \$26.71; Foreign, \$17.69.....	44 40	"In Memoriam, F. L. F.," Gen- eral.....	5 00
<i>Lanesboro</i> —St. Luke's, Domestic and Foreign.....	20 00	<i>Palmyra</i> —Zion, General, \$60.26; "In loving memory of Mrs. N. R. Butterfield," Domestic and For- eign, \$25.....	85 26
<i>North Grafton</i> —St. Andrew's, Gen- eral.....	1 74	<i>Phelps</i> —St. John's, Mrs. W. K. Sayre, General.....	5 00
<i>Pittsfield</i> —St. Stephen's, General....	144 14	<i>Pittsford</i> —Christ Church, for Porto Rico.....	5 73
<i>Princeton</i> —Mrs. H. Beech, Sp. for sufferers at Fort Yukon, Alaska....	20 00	<i>Rochester</i> —Christ Church, the Rev. Louis C. Washburn, D.D., Gen- eral.....	100 00
<i>Springfield</i> —Richard S. Payne, Gen- eral, \$5; Sp. for Fort Yukon sufferers, Alaska, \$3.....	8 00	St. Luke's, Girl's Friendly So- ciety, Wo. Aux., Sp. for Bishop Partridge's Fresh-air Fund....	6 00
<i>Washington</i> —St. Andrew's, Domestic, \$5; Domestic and Foreign, \$40.79.....	45 79	St. Mark's S. S.,* Sp. for Brazil.. St. Thomas's, General.....	1 95
<i>Webster</i> —Mrs. S. Bartlett, Sp. for Fort Yukon sufferers, Alaska....	5 00	Mrs. Wm. L. Halsey, Sp. for Fort Yukon sufferers, Alaska.....	100 00
<i>Westfield</i> —Atonement, Foreign.....	5 00	Ruth Quinby, Sp. for Fort Yukon sufferers, Alaska.....	5 00
<i>Williamstown</i> —St. John's, Wo. Aux., Indian.....	5 00	<i>Scottsville</i> —Grace, Foreign.....	6 00
<i>Worcester</i> —All Saints', Colored, \$128.25; General, \$22.58.....	150 83	<i>Wellsville</i> —St. John's, \$3.25, S. S.,* \$4.25, General.....	7 50
St. John's, Wo. Aux., Sp. for work at Brazil.....	5 00	<i>Youngstown</i> —St. John's, General... <i>Miscellaneous</i> —"Go Quickly," Gen- eral.....	5 20
St. Matthew's, General.....	90 00	Branch Wo. Aux., for Mrs. Fol- som's salary, Honolulu.....	20 00
WESTERN MICHIGAN—\$538.43		Junior Aux., for Mrs. Folsom's salary, Honolulu, \$25; for "Sybil Carter" scholarship, St. Hilda's School, Wuchang, \$50; for "Mary E. Hart" scholarship, St. Agnes's School, Kyoto, \$25; for "Helen M. Halsey" schol- arship, St. John's Mission, Africa, \$25; Sp. for "Amelia Wright," scholarship, St. Augustine's School, Raleigh, North Caro- lina, \$25; Sp. for "Bishop Cox"e scholarship, Shoshone School, In- dian girls, Boise, \$25.....	175 00
<i>Allegan</i> —C. R. Wilkes, General, \$10; Sp. for Japanese orphans, Tokyo, \$10.....	20 00	WEST MISSOURI—\$277.43	
<i>Charlevoix</i> —Christ Church, Domes- tic and Foreign.....	34 68	<i>Boonville</i> —Christ Church, General..	7 93
<i>Grand Haven</i> —St. John's, General...	6 00	<i>Cameron</i> —St. John's, General.....	5 00
<i>Grand Rapids</i> —Church of the Good Shepherd, Rev. J. H. Dodson, General.....	5 00	<i>Fayette</i> —St. Mary's, General.....	7 50
St. Mark's, Domestic and Foreign..	11 49	<i>Kansas City</i> —Mrs. Amy R. Alges, Sp. for Bishop Leonard Mem- orial, Salt Lake.....	5 00
<i>Harbor Springs</i> —St. John's, General.	104 66	Mrs. H. Uebelwesser, General....	5 00
<i>Holland</i> —Grace, Foreign.....	15 00	<i>St. Joseph</i> —Christ Church, General.	12 00
<i>Kalamazoo</i> —St. Luke's, Mr. Fred Patterson, \$6, "Anonymous," \$1.25, both General.....	7 25	St. Matthias', General.....	5 00
E. H. and C. A. Van Deusen, Gen- eral.....	200 00		
<i>Mendon</i> —St. Paul's, General.....	2 52		
<i>Marshall</i> —Trinity Church, "A Mem- ber," General.....	10 00		
<i>Muskegon</i> —St. Paul's, General.....	57 65		
<i>Rockford</i> —St. James's, General.....	1 93		

<i>Sedalia</i> —Calvary S. S.,* Sp. for Bishop Leonard Memorial, Salt Lake	5 00	Fort Yukon sufferers, Alaska...	10 00
<i>Springfield</i> —Christ Church, Family Missionary Box, General.....	14 00	<i>Irena</i> —All Saints', General.....	68
<i>Warrensburg</i> —Christ Church, General, \$10; Foreign, \$1.....	11 00	<i>Marion</i> —St. John's, General.....	1 31
<i>Miscellaneous</i> —"A Friend of Missions," General	200 00	<i>Micadade</i> —St. Mary's, for deaf-mutes	43
WEST VIRGINIA—\$399.09		<i>Morganton</i> —Holy Cross, General....	2 00
<i>Berkeley Springs</i> —St. Mark's, General	9 14	St. George's, General.....	2 00
<i>Charleston</i> —St. John's, deaf-mutes, \$8.80; Domestic, \$1.65; Indian, \$1.15; Colored, \$1.10; Foreign, 55 cts.; General, \$20.16; Sp. for Brazil, \$5.35.....	38 76	St. Stephen's, General.....	2 00
<i>Charles Town</i> —Zion, General, \$20.06; Gen. W. P. Craighill, for "Marbury Memorial" scholarship, St. John's Mission, Africa, \$12.50.....	32 56	Quaker Meadows, General.....	50
<i>Clarksburg</i> —Christ Church, Sp. for Mexico, \$6.69; Sp. for Brazil and Cuba, \$4; General, \$5.....	15 69	<i>Nona</i> —St. John's, General.....	9 75
<i>Hedgesville</i> —Mt. Zion, General.....	7 78	<i>Saluda</i> —Transfiguration, General....	65
<i>Kenova</i> —Grace Mission, General.....	5 50	<i>Slagle</i> —Ascension, General.....	1 55
<i>Lewisburg</i> —St. James's, General, \$1.50; for Bishop Funsten's work, Boise, \$2.....	3 50	<i>Watauga Co.</i> —St. John's, General....	
<i>Martinsburg</i> —Trinity Church, Sp. for Cuba and Brazil, \$3.02; Sp. for Mexico, \$2.11.....	5 13	Miscellaneous—Branch Wo. Aux., General, \$30.64; for salary nurse, Orlando, Southern Florida, \$41.54; salary for Bible-woman, Kyoto, \$29.49....	101 67
<i>Parkersburg</i> —Mrs. W. H. Small, Wo. Aux., Sp. for hospital work, Ketchikan	10 00	BOISE—\$65.76	
<i>Ronceverte</i> —Incarnation, Domestic.....	2 29	<i>Blackfoot</i> —St. Paul's, General.....	90
<i>Shepherdstown</i> —Trinity Church, Domestic, \$3.27; Foreign, \$2.55.....	5 82	<i>Challis</i> —General	50
<i>Union</i> —All Saints', General, \$2.67; Sp. for Mexico, \$3.83; S. S., Sp. for Cuba and Brazil, 67 cts.; *Sp. for Brazil, \$1.11; Sp. for Cuba, \$1.11.....	9 39	<i>Hailey</i> —Emmanuel Church, General.....	15 00
<i>Wellsburg</i> —Christ Church, General.....	12 50	<i>Idaho City</i> —St. Mark's, General.....	3 18
<i>Weston</i> —St. Paul's, General, \$4.65; S. S.,* Sp. for Brazil, \$5.....	9 65	<i>Nampa</i> —Grace S. S.,* General, \$5; Sp. for "A. C. M. S." (of which Domestic, \$3, Cuba, \$1, Brazil, \$1)	10 00
<i>Wheeling</i> —St. Luke's, General.....	56 38	<i>Placerville</i> —General	2 00
St. Matthew's S. S.,* Sp. for Brazil	75 00	Miscellaneous—Wo. Aux., General..	18 50
<i>Miscellaneous</i> —The Rt. Rev. Dr. and Mrs. Geo. W. Peterkin, General	100 00	General	15 68
ALASKA—\$103.50		DULUTH—\$41.37	
<i>Anvik</i> —Christ Church Mission, "S. B.," Sp. for Deaconess Drant, for Chinese scholarship, for a girl, St. Peter's Mission, Honolulu, \$12; Junior Aux., Sp. for Hospital of the Church of the Good Shepherd, Fort Defiance, Arizona, \$2.50.....	14 50	<i>Beaulieu</i> —Epiphany, General.....	3 50
<i>Circle City</i> —Heavenly Rest, Wo. Aux., General.....	10 00	<i>Brainerd</i> —St. Paul's S. S.,* General.....	20 00
<i>Juneau</i> —Holy Trinity Church, General	50 00	<i>Sauk Centre</i> —Good Samaritan S. S.,* General	2 00
<i>Ketchikan</i> —St. John's, for deaf-mute work, \$3.25; Family Missionary Box, No. 103,768, General, \$1.....	4 25	<i>Sauk Rapids</i> —Grace, General.....	2 37
<i>Sitka</i> —St. Peter's-by-the-Sea, General	24 75	<i>Melrose</i> —Trinity Church, General....	5 00
ARIZONA—\$3.32		<i>Wadena</i> —St. Helen's, General.....	5 00
<i>Winslow</i> —St. Paul's S. S.,* General	3 32	Miscellaneous—Wo. Aux., General..	3 50
ASHEVILLE—\$158.32		LARAMIE—\$261.88	
<i>Asheville</i> —Trinity Church, Domestic.....	2 50	WYOMING	
<i>Balsam</i> —St. Peter's, Domestic, \$1; Foreign, \$1.....	2 00	<i>Buffalo</i> —St. Luke's, General.....	21 67
<i>Brevard</i> —St. Philip's, Colored.....	3 10	<i>Douglas</i> —Christ Church, General....	16 75
<i>Cashier's Valley</i> —Church of the Good Shepherd, Domestic, \$1; Foreign, \$1; General, \$1.....	3 00	<i>Glen Rock</i> —Grace, General.....	25
<i>Flat Rock</i> —St. John's, General.....	9 08	<i>Laramie</i> —St. Matthew's Cathedral, General	48 10
<i>Franklin</i> —St. Agnes's, General.....	1 25	<i>Medicine Bow</i> —General.....	50
St. Cyprian's, General.....	50	<i>New Castle</i> —Christ Church, General.....	25
<i>Hendersonville</i> —St. James's, General	60	<i>Racine</i> —St. Thomas's, General.....	5 00
<i>Highlands</i> —Incarnation, General....	1 55	NEBRASKA	
<i>Horse Shoe</i> —George Holmes, Sp. for		<i>Callaway</i> —Holy Trinity Church, General	6 35
		<i>Eddyville</i> —General	25
		<i>Kearney</i> —St. Luke's, General.....	10 76
		<i>Minden</i> —St. Luke's, General.....	50
		<i>Oconto</i> —General	1 00
		Miscellaneous—"A Churchman," General	150 00
		MONTANA—\$111.00	
		<i>Billings</i> —St. Luke's Mission, General	61 00
		<i>Bozeman</i> —St. James's, Wo. Aux., for "Bishop Brewer" scholarship, St. John's Mission, Cape Mount, Africa.....	5 00
		<i>Butte</i> —St. John's, Wo. Aux., for "Bishop Brewer" scholarship, St. John's Mission, Cape Mount, Africa	5 00
		<i>Dillon</i> —St. James's, Wo. Aux., for "Bishop Brewer" scholarship, St. John's Mission, Cape Mount, Africa, \$5; "Dillon" scholarship, St. Augustine's School, Monrovia, Africa, \$25.....	30 00
		<i>Helena</i> —St. Peter's, Wo. Aux., for "Bishop Brewer" scholarship, St. John's Mission, Cape Mount, Africa	5 00
		<i>Missoula</i> —Church of the Holy Spirit, Wo. Aux., for "Bishop Brewer" scholarship, St. John's Mission, Cape Mount, Africa.....	5 00
		NEW MEXICO—\$77.60	
		TEXAS	
		<i>El Paso</i> —St. Clement's, Domestic and Foreign.....	35 00

J. Stoney Porcher, Sp. for Fort Yukon sufferers.....	5 00	Chehalis—Church of the Epiphany, General.....	8 20
Marfa—St. Paul's, General.....	7 60	Hogusiam—St. David's, General.....	8 00
NEW MEXICO		Snohomish—St. John's, General.....	17 60
San Marcial—Christ Church, General.....	5 00	Seattle—St. Mark's, Wo. Aux., General.....	10 00
Miscellaneous—Branch Wo. Aux., General.....	25 00	Trinity Church, General.....	21 25
NORTH DAKOTA—\$185.42		Tacoma—St. Andrew's, General.....	15 25
Arvilla—St. Matthew's, General....	2 30	St. Peter's, General.....	7 00
Bathgate—Church of the Redeemer, General.....	15 18	Trinity Church, General.....	14 75
Carrington—Mission, General.....	3 96	Vancouver—St. Luke's, General....	9 30
Devil's Lake—Advent S. S.,* General.....	28 10	Miscellaneous—Branch Wo. Aux., General.....	35 70
Forest River—St. Bartholomew's Mission, General.....	8 00	"A Churchman," General.....	250 00
Grafton—St. James's Mission, General.....	7 00	SACRAMENTO—\$412.97	
Grand Forks—St. Paul's, Sp. for "Thank-offering," in memory of the Rev. Solomon S. Burleson, Fort Yukon sufferers, Alaska....	44 57	CALIFORNIA	
Hope—Mission, General.....	1 00	Arcata—St. John's, General.....	5 00
Lakota—Church of the Good Shepherd S. S.,* General.....	3 56	Burns Valley—Mission, General....	2 00
Lidgerwood—Mission, General.....	3 25	Camp Meeker—Mission, General....	2 00
Linton—Mission, General.....	2 25	Chico—St. John's, General.....	25 00
Mandan—Christ Church Mission, General.....	15 20	Colfax—Church of the Good Shepherd, General.....	10 00
McHenry—Mission, General.....	3 50	Eureka—Christ Church, General....	13 75
Sanborn—Christ Church, General....	1 20	Ferndale—St. Mary's, General.....	8 00
Walhalla—St. Peter's, General.....	8 17	Fort Jones—St. Paul's, General.....	12 00
Walshville—St. Luke's, General....	5 00	Fortuna—St. Paul's, General.....	5 00
Webster—St. Clement's S. S.,* General.....	1 18	Hornbrook—Mission, General.....	2 00
Willow City—Mission, General.....	1 50	Loomis—All Saints, General.....	5 00
York—Mission, General.....	4 00	Mare Island—St. Peter's Chapel, General.....	10 00
Miscellaneous—Wo. Aux., General....	26 50	McCloud—St. John's, General.....	3 00
OKLAHOMA AND INDIAN TERRITORY—\$194.05		Napa—St. Mary's, General.....	40 00
INDIAN TERRITORY		Nevada City—Trinity S. S.,* General.....	33 45
Ardmore—St. Philip's, \$15; S. S.,* \$12.36, General.....	27 36	Sacramento—Trinity Church, General.....	7 50
Bristow—St. George's, General.....	2 75	Santa Rosa—Incarnation, General..	24 37
Coalgate—St. Peter's, through Wo. Aux., Miss Tsujii's salary, Kyoto.....	10 00	St. Helena—Grace Church, General..	25 00
Hartshorne—Trinity Church, General, \$10; through Wo. Aux., Miss Tsujii's salary, Kyoto, \$3....	13 00	Vallejo—Holy Spirit Mission, General.....	40 00
Davis—"Aged Communicant," General.....	2 00	Wheatland—Grace Church, General..	6 00
Purcell—St. James's, Wo. Aux., salary of Miss Tsujii, Kyoto.....	5 00	Woodland—St. Luke's, General.....	25 65
OKLAHOMA		Branch Wo. Aux., General.....	4 25
Blackwell—Mission, General.....	2 00	NEVADA	
Miles Newbury Peckham, Babies' Branch, General.....	1 00	Carson—St. Peter's, General.....	40 00
Chandler—St. Stephen's, General....	8 75	Dayton—All Saints, General.....	4 00
El Reno—Christ Church, General....	4 60	Reno—Trinity Church, Miss Alice Cleveland, deaf-mutes, \$5; General.....	15 00
Enid—St. Matthew's, General.....	2 00	Miscellaneous—Edward W. Howard, General.....	45 00
Guthrie—Trinity Church, General, \$8.07; through Wo. Aux., salary of Miss Tsujii, Kyoto, \$2.....	10 07	SALINA—\$80.91	
Lawton—St. Andrew's, through Wo. Aux., salary of Miss Tsujii, Kyoto.....	3 80	Anthony—Grace Church, General....	3 25
Nardin—Through Wo. Aux., salary of Miss Tsujii, Kyoto.....	3 00	Bennington—Church of the Transfiguration, General.....	10 00
Pawhuska—Through Wo. Aux., salary of Miss Tsujii, Kyoto.....	2 97	Dodge City—St. Cornelius's, General.....	6 99
St. Thomas's, General.....	9 25	Salina—Christ Church Cathedral, General.....	25 00
Shawnee—Emmanuel Church, General.....	3 50	Syracuse—All Saints's, General.....	92
Miscellaneous—Branch Wo. Aux., from Waukegan, Ill., for salary of Miss Tsujii, Kyoto.....	8 00	Miscellaneous—Branch Wo. Aux. (of which Junior Department, \$9.40), General.....	34 75
Branch Wo. Aux., support of Bible-woman, Kyoto District....	25 00	SALT LAKE—\$188.10	
"A Churchman," General.....	50 00	UTAH	
OLYMPIA—\$423.55		Salt Lake City—St. Mark's Cathedral, General.....	20 00
Aberdeen—St. Andrew's, General....	11 00	St. Paul's, General.....	13 00
Anacortes—Christ Church, General..	14 00	St. John's, General.....	10 00
Bremerton—St. Paul's, General.....	1 50	Mr. and Mrs. G. C. Hunting, General.....	10 00
		COLORADO	
		Aspen—Christ Church, General.....	12 80
		Breckenridge—St. John Baptist's, General.....	11 00
		Delta—St. Luke's, General.....	5 30
		Durango—St. Mark's, Domestic, \$35; General, \$9.....	44 00
		Glenwood—St. Barnabas's, General..	25 25
		Gunnison—Good Samaritan, General..	6 30
		Lake City—St. James's, General....	7 40
		Mancos—St. Paul's, General.....	3 95
		Meeker—St. James's, General.....	8 20
		Montrose—St. Paul's, General.....	5 00
		Ouray—St. John's, General.....	6 40
		Silverton—St. John's, General.....	8 50

SOUTH DAKOTA—\$89.76

<i>Pine Ridge Reservation</i> —Holy Cross Church, Domestic, \$4.32; Foreign, \$4.32.....	8 64
Grace Chapel, Domestic, \$1.34; Foreign, \$1.06.....	2 40
Sands Hill Station, Domestic, \$1.04; Foreign, 79 cts.....	1 83
St. Julia Chapel, Domestic, 35 cts.; Foreign, 42 cts.....	77
Epiphany Station, Domestic, 52 cts.; Foreign, 27 cts.....	79
St. Luke's Chapel, Domestic, 10 cts.; Foreign, 22 cts.....	32
St. George's Station, Foreign.....	1 50
Messiah Chapel, Domestic, 5 cts.; Foreign, 8 cts.....	13
St. Paul's Chapel, Domestic, 60 cts.; Foreign, 15 cts.....	75
St. Matthew's Station, Domestic, 10 cts.; Foreign, 15 cts.....	25
St. Mary's Chapel, Foreign.....	25
<i>Sioux Falls</i> —Calvary Cathedral, General.....	10 00
All Saints' School, "Bishop Restarick class," Bishop Restarick's work in Honolulu, H. I.....	1 25
<i>Yankton Mission</i> —Chapel of the Holy Name (mite-boxes), General.....	8 92
Christ Church, Wo. Aux., \$18.60; S. S.,* \$1; both General.....	19 60
St. John Baptist's S. S.,* General.....	60
St. Peter's S. S.,* General.....	1 68
Ascension S. S.,* General.....	08
<i>Bristol</i> —General.....	5 00
<i>Miscellaneous</i> —"W. J. W.," General.....	25 00

SOUTHERN FLORIDA—\$282.62

<i>Bartow</i> —Holy Trinity Church, General.....	5 50
<i>Cassia</i> —St. Luke's Mission, General.....	84
<i>Conway</i> —Holy Trinity Church, General.....	10 40
<i>Fort Meade</i> —Christ Church, General.....	7 15
<i>Key West</i> —St. Paul's, General.....	12 55
St. Peter's, General.....	15 81
<i>Fort Meyers</i> —St. Luke's (of which S. S.,* \$2.50), General.....	6 50
<i>Lakeland</i> —All Saints', "B. H. Hayward Children," "Albert and Rhett" scholarship at St. Hilda's School, Wuchang.....	25 00
<i>Miscellaneous</i> —Rt. Rev. Wm. C. Gray, General.....	164 87
Branch Wo. Aux., Miss Gertrude Carter's salary, Hankow, of which collected by Deaconess Parkhilt, \$6; from a member in Orlando, \$3.....	9 00
"M.," General, \$15; Sp. for building Mr. Ishii desires to erect in Japan for imbeciles, \$10.....	25 00

SPOKANE—\$130.00

<i>Spokane</i> —Brunot Hall, Junior Aux., Sp. for Miss Bull, for support of a child in St. John's Orphanage, Osaka.....	30 00
<i>Miscellaneous</i> —"A Churchman," General.....	100 00

WESTERN TEXAS—\$89.80

<i>Alice</i> —Advent, General.....	4 50
<i>Brady</i> —St. Paul's, General.....	2 00
<i>Chocolate</i> —St. Paul's, General.....	1 50
<i>Corpus Christi</i> —Good Shepherd, General.....	3 15
<i>Eagle Pass</i> —Church of the Redeemer, General.....	5 00
<i>Edna</i> —Mission, General.....	5 00
<i>Fort McKavett</i> —St. James's, General.....	3 00
<i>Granado</i> —Mission, General.....	1 00
<i>Gonzales</i> —Messiah, General.....	17 75
<i>Junction</i> —Mission, General.....	3 00
<i>Laredo</i> —Christ Church, General.....	5 00
<i>Long Mott</i> —Mission, General.....	3 25
<i>Menardville</i> —Mission, General.....	1 50
<i>Pearsall</i> —Trinity Church, General.....	2 50
<i>Rockfort</i> —St. Peter's, General.....	6 25
<i>San Antonio</i> —St. Luke's, General.....	1 95
Miss Roberta T. Johnston, General.....	5 00

"A Friend," General.....	4 20
<i>San Diego</i> —Atonement, General.....	2 50
<i>San Saba</i> —St. Luke's, General.....	6 50
<i>Sonora</i> —St. John's, General.....	3 00
<i>Tarpon</i> —Mission, General.....	2 00
<i>Yoakum</i> —Holy Communion, General.....	25

PHILIPPINES—\$18.43

<i>Philippine Islands</i> —General.....	18 43
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FOREIGN—\$308.90

<i>West Africa, Cuttington</i> —Epiphany Hall S. S.,* General.....	10 00
<i>Edina</i> —St. Luke's S. S.,* General.....	65 00
<i>Libertia</i> —Buchanan Station, St. Andrew's, General.....	75 00
St. John's S. S.,* General.....	26 00
<i>China, Shanghai</i> —Branch Wo. Aux., from sale of penwipers, General.....	2 50
<i>Wush</i> —"Thank-offering," General.....	15 00
<i>Hankow</i> —"Two Friends," General.....	50 00
<i>Japan, Tokyo</i> —Rev. H. Jefferys, Sp. for Building Fund, Akita.....	40
<i>Canada, Coburg</i> —Miss Fannie F. Sams, Sp. for sufferers, Fort Yukon, Alaska.....	5 00
<i>North Hartley</i> —Rebecca W. Dodge, Sp. for sufferers, Fort Yukon, Alaska.....	10 00
<i>Nova Scotia, Chester</i> —In Memory of the Rev. T. S. Rumney (of St. Peter's, Germantown, Pa.), General.....	50 00

MISCELLANEOUS—\$10,729.89

"Angelo," "The principal to be securely invested and the interest only to be used in partial payment of the salary of some Chinese clergyman to be designated by the Board until the fund shall grow to a sum which shall pay for his entire support".....	1,000 00
Balance drawn account of appropriation to September 1st, 1904, from United Offering Wo. Aux., 1898, Foreign.....	1,155 07
Interest on General Funds of the Society on deposit in Union Trust Co., General.....	2,124 69
United Offering, 1898, Wo. Aux., Interest, Foreign.....	156 92
Salary of the Missionary of Philadelphia Divinity-school Alumni Association, the Rev. Amos Goddard, Ichang, China.....	367 17
Toward scholarships, Anvik, Alaska. S. P. Harding and Sisters, in memorial, for Bishop Rowe's work, Alaska.....	30 00
"K. C. B.," General.....	25 00
"A Friend," General.....	21 00
Sp. through Mr. Geo. Wharton Pepper, for Fort Yukon, Alaska.....	2 00
"Anonymous," Sp. for Bishop Partridge for St. Agnes's cot, Kyoto.....	1,082 60
"Church friends in U. S. A.," Sp. for St. Agnes's debt, Kyoto.....	60 00
Vacation Conference at Richfield Springs, N. Y., Sp. for Bishop Van Buren's Porto Rican Equipment Fund.....	39 00
"M. B.," Vacation Conference Thank-offering, Sp. for Bishop Van Buren's Porto Rican Equipment Fund.....	86 45
"Theodora," Sp. to help sufferers at Fort Yukon, Alaska.....	25 00
"Cash," Sp. to help sufferers at Fort Yukon, Alaska.....	10 00
P. L. Middleton, Sp. Fort Yukon Mission, Alaska.....	5 00
"G. C. E.," Sp. for Bishop Partridge's Fresh-air Fund, Kyoto.....	2 00
"A Friend," Sp. for Bishop Rowe, Alaska.....	1 00
"Cash," Sp. for the suffering at Fort Yukon, Alaska.....	1 00
"A Friend," Sp. for the sufferers at Fort Yukon, Alaska.....	1 00
Income from Bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs.	

Mary Lamoroux.....	150 00	Pitts., Washington—Estate of James	
Interest, Domestic, \$3,438.86; For-		McIlvaine, Domestic, \$269.03;	
oreign, \$659.05; Special, \$335.08.	4,432 99	Foreign, \$269.04.....	538 07
LEGACY—\$708.07		Receipts for the month.....	\$205,970.72
Wash., Charles Co., La Plata—		Amount previously acknowledged.....	835,171.81
Estate of Miss Rebecca F. Wil-			\$1,041,142.53
mer, Philippines.....	50 00	Less amount over remitted, returned to	
C. N. Y., Syracuse—Estate of Mrs.		contributor.....	78.00
Ann Eliza Ives, Northern Texas,		Total receipts since Sept. 1st, 1903.	\$1,041,064.53
\$60; Foreign, \$60.....	120 00		

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE C. THOMAS**, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1904, to September 1st, 1904.

ALBANY.			
Canton—Grace	2 75	Christ Church.....	15 00
Green Island—St. Mark's.....	1 80	(E. D.)—Christ Church.....	20 00
Willsboro—St. Mary's.....	4 79	Church of the Good Shep-	
		herd	15 00
	9 34	Church of the Holy Com-	
CENTRAL NEW YORK.		forter	1 00
Greene—Zion	10 00	(Vanderveer Park)—Nativity	20 00
Northville—Calvary	1 00	(Heights)—St. Ann's.....	30 00
	11 00	St. George's.....	5 00
CENTRAL PENNSYLVANIA.		(Blythbourne)—St. Jude's..	5 00
Drifton—St. James's.....	43 92	St. Luke's.....	100 00
Mauch Chunk—St. Mark's....	15	St. Stephen's.....	3 00
	49 07	College Point—St. Paul's....	2 25
CHICAGO.		Far Rockaway—St. John's...	30 00
Chicago—Mr. Henry E. Bul-		Flushing—St. George's.....	32 93
lock	25 00	Garden City — Incarnation	
CONNECTICUT.		Cathedral	38 46
Bridgeport—St. John's.....	19 49	Great River—Emmanuel Church	30 00
Derby—St. James's.....	5 00	Richmond Hill—Resurrection.	5 00
Greenwich—Christ Church....	64 00	Rockaway—Trinity Church...	21 36
Hartford—Church of the Good			405 61
Shepherd	25 00	LOS ANGELES.	
Meriden—St. Andrew's.....	10 90	Pasadena—Mr. John Bakewell	
New Haven—St. Paul's.....	12 34	Phillips	25 00
New London—St. James's....	21 41	MAINE.	
Sharon—Christ Church.....	3 26	Gardiner—Christ Church....	11 60
Southport—Trinity Church...	3 15	MARYLAND.	
Warehouse Point—St. John's..	2 03	Frederick and Washington Co.'s	
Westport—Holy Trinity Me-		—St. Mark's Parish.....	5 50
memorial	10 00	Howard Co. (Ellicott City)—	
	176 58	St. John's.....	10 00
DALLAS.			15 50
Dallas—All Saints'.....	2 00	MICHIGAN.	
EAST CAROLINA.		Hagansville—Christ Church ..	3 00
Ayden—St. James's.....	4 00	Hillman—Calvary	1 00
Clinton—St. Paul's.....	1 24	Onaway—Church of the Good	
Edenton—St. Paul's.....	5 88	Shepherd	6 18
Kinston—St. Augustine's.....	1 05		10 18
Winterville—St. Luke's.....	4 00	MINNESOTA.	
	16 17	St. Paul—St. James's.....	2 00
EASTON.		MISSOURI.	
Talbot Co. (Easton) — All		St. Louis—Christ Church Cathe-	
Saints' Parish.....	2 04	dral	87 05
GEORGIA.		NEBRASKA.	
Marietta—St. James's.....	1 50	Blair—St. Mary's.....	2 00
LONG ISLAND.		NEWARK.	
Brooklyn (Bath Beach)—Ad-		Hackensack—Christ Church...	25 00
vent	20 00	Summit—Calvary	37 45
All Saints'	10 00		62 45
Ascension	1 61	NEW HAMPSHIRE.	
		Concord—St. Paul's S. S.....	19 13

NEW JERSEY.

Burlington—St. Barnabas's....	2 00
Elizabeth—Christ Church....	8 00
Grace	4 40
Moorestown—Trinity Church..	10 00
South Amboy—Christ Church..	5 20

29 60

NEW YORK.

New York—Calvary.....	180 00
St. Andrew's.....	25 00
St. Bartholomew's.....	216 42
St. Mary's.....	21 56
"Cash"	200 00
Ossining—St. Paul's, Mrs. Edward N. Strong.....	10 00

652 98

NORTH CAROLINA.

Chestnut Hill—St. Paul's....	58
Coolemece—Church of the Good Shepherd	1 50
Elm City—Holy Trinity Church	2 12
Iredell Co.—St. James's.....	58
Rowan Co.—St. Jude's.....	56
St. Mary's.....	4 39
St. Matthew's.....	79
Salisbury—St. Luke's.....	3 78
St. Peter's Chapel.....	57
Southern Pines — Emmanuel Church	60
Statesville—Trinity Church..	1 87
Stoneville—Emmanuel Church	65

17 99

OHIO.

Cleveland—Trinity Cathedral.	80 19
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PENNSYLVANIA.

Philadelphia—Holy Apostles'.	59 95
St. James's.....	95 75
St. Peter's.....	280 35

436 05

PITTSBURGH.

Erie—St. Paul's.....	20 09
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QUINCY.

Galva—Holy Communion....	2 50
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SOUTH CAROLINA.

Abbeville—Trinity Church....	5 00
Allendale—Holy Communion..	3 35
Congaree—St. John's.....	1 00
Eastover—Zion	1 75

11 10

VERMONT.

Bellows Falls — Immanuel Church	10 21
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VIRGINIA.

Alexandria Co. (Arlington)—Trinity Chapel.....	1 18
Fairfax Co.—Sharon Chapel..	10 00
Frederick Co. (Middletown)—Burnt Church Mission....	49
Minnie Wood Chapel.....	20
Northumberland Co.—Wicomico Church	4 91
Rappahannock Co. (Sperryville)—Emmanuel Church (Washington) — Trinity Church	1 22
(Woodville)—St. Paul's....	1 17

20 37

WASHINGTON.

Charles Co. (Indian Head)—St. James's Chapel.....	13 61
(D. C.) Washington—Rock Creek Parish.....	10 00
St. James's	10 05
"Hope"	100 00

133 66

WESTERN MASSACHUSETTS.

Worcester—All Saints'.....	7 35
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WESTERN MICHIGAN.

Grand Rapids—Church of the Good Shepherd.....	60
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WESTERN NEW YORK.

Addison—Church of the Redeemer	3 29
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*Buffalo—Ascension

Canandaigua—St. John's.....	3 91
East Randolph—St. Paul's....	1 10
Honeoye Falls—St. John's....	3 03
Randolph—Grace	1 04
Rochester—St. Paul's.....	1 10
"M."	10 00

23 47

WEST MISSOURI.

Boonville—Christ Church....	2 00
Kansas City—St. George's S. S.	3 79
St. John's Mission.....	4 50

10 29

WEST VIRGINIA.

Bramwell — Holy Trinity Church	6 00
Charleston—St. John's.....	3 10
Eckman—Grace	1 17
Huntington—Trinity Church..	2 00
Kenova—Grace	1 75
Lewis Co.—St. Paul's Chapel..	3 00
Martinsburg—Trinity Church.	6 73
Moundsville—Trinity Church.	3 15
Parkersburg—Good Shepherd Chapel	2 00
St. Albans—St. Mark's.....	35
Shepherdstown—Trinity Church	7 77

37 02

ARIZONA.

Nogales—St. Andrew's.....	2 50
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ASHEVILLE.

Asheville—St. Matthias's.....	50
Brevard—St. Philip's.....	4 00
Chunn's Cove—St. Luke's.....	1 77
Cullowhee—St. David's.....	1 00
Grace—Grace	2 20
Green River—St. Joseph's....	1 42
Rutherfordton—St. Francis's Memorial	1 80
Waynesville—St. Michael's ..	1 00

13 69

DULUTH.

Little Falls—Church of Our Saviour	6 36
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MONTANA.

Logan—St. Barnabas's.....	3 05
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OKLAHOMA AND INDIAN TERRITORY.

OKLAHOMA.

Alva—St. Stephen's.....	2 00
Guthrie—Trinity Church.....	2 00
Norman—St. John's.....	60
Woodward—St. John's.....	2 50

INDIAN TERRITORY.

Bristow—St. George's.....	1 08
Checotah—St. Mary's.....	1 00
Hartshorne—Trinity Church..	3 76
Muskogee—Grace	5 30
Okmulgee—Mission.....	2 50
Paul's Valley—St. Mary's....	1 75
Sapulpa—Church of the Good Shepherd	1 25
South McAlester—All Saints'..	8 81
Tahlequah—All Saints'.....	1 50
Tulsa—Mission	1 45
Vinita—St. John's.....	1 08
Wagoner—St. James's.....	1 50

38 00

SOUTHERN FLORIDA.

Orlando—St. Luke's Cathedral	8 30
Thonotosassa—Trinity Church.	1 00

9 30

LEGACIES.

Mich. Flint—Estate of Mrs. Anna W. McColl.....	475 00
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475 00

Received from January 1st, 1904 to September 1st, 1904.....	2,974 59
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2,974 59

Previously acknowledged	2,194 36
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*Less amount acknowledged by error from Western New York, Buffalo, Ascension	100 00
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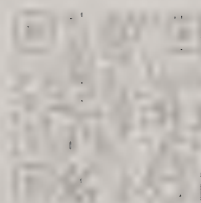
2,094 36

Total received from September 1st, 1903, to September 1st, 1904..	\$5,068 95
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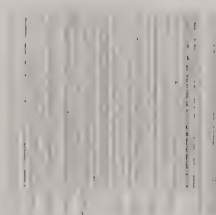
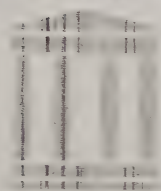
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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXIX.

November, 1904

No. 11

The Progress of the Kingdom

The Boston Convention a Missionary Convention

NO one who was present at the General Convention during October, will need any explanation of the reason for giving it so prominent a place in this issue of THE SPIRIT OF MISSIONS. It was distinctly a missionary convention, and a convention of achievements. There can be no better standard by which to test the value of any gathering of the Church at home than the impression it makes on the missionary bishops. Coming as they do, particularly those from the more distant parts of the field, from facing the bare realities of life, they apply a more exacting but a more just test to a convention and its works. Almost without exception the bishops, from both home and foreign districts, spoke warmly of the value of the Boston Convention and the real help it will be to them as they return to their duties. The missionary note was sounded at the very first service in Bishop Doane's sermon. The great congregation was eloquently reminded that "always, in every century, in every country, the Church is confronting new conditions," but new conditions, like the dangers which constantly threaten the Church, should be faced with "courage and confidence." While the Convention

had gathered to "mend and to make canons, to deal with questions of order and discipline," all these ways and means are of value only as they equip the Church to do her real work, the work "of lengthening, and strengthening, and enlarging, of reaching out, of going after, of bringing in."

The Will, the Way, the Work

"THIS," continued Bishop Doane, "is the end, the aim, the purpose of the Church of God on earth. And some one says, Missions, missions, always missions. Yes, always missions, because they are the life-blood, the heart-beat, the lungs' breath of the Body of Jesus Christ. If one is tempted to fall back upon the selfishness of seeking individual salvation, or upon the silliness of some narrow horizon of parish, or diocese, or country, then the argument is, that, unexercised by the unobstructed effort and energy of extension, of expansion, of circulation, the life dwindles and dies out. Just for one's own soul's sake, to keep *its* life alive, there must be this movement outward, else come stagnation, stupor, death. But in religious things one may not appeal to selfishness even against itself. The appeal is to the Lord Christ. What is His will? What was

His way? What is to be His work? His will, that all men should be saved and come to the knowledge of the truth; His way, to seek until He find, lost sheep, lost coin, lost boy, no wilderness too large, no house too small, no country too far off; His work, to disciple all nations, to go and to stay and to be with His Church unto the end of the world, unto the ends of the earth. And we are to go in His way, to fulfil His will, to be workers together with Him."

Missionary Offerings THE offering at this service was, as usual, for missionary work.

This year, however, it was equally divided between the Missionary Society of our own Church and the English Society for the Propagation of the Gospel. This was a courteous and fraternal way of recognizing the presence of the Archbishop of Canterbury and the great service rendered by the venerable S. P. G. to the Church in this country in colonial days. Even although no special preparation had been made for this offering, its amount, a little more than \$1,500, was inevitably contrasted with the United Offering of the Woman's Auxiliary made the next morning, amounting to \$143,000. The total of the reported offerings and gifts for missions during the Convention was \$158,426.77. But many other gifts were made privately, and no record of them is available. At its final session on October 20th, the Board of Missions adopted a resolution, recommending that in 1907 the dioceses and districts send through their deputies to the Convention a thank-offering for the many blessings received during the 300 years since the planting of the Church at Jamestown in 1607. It is to be hoped that this action may result in a united gift that will set a new standard and prove a new inspiration in the Church's missionary work.

Some Missionary Achievements THE Boston Convention will be remembered as the convention at which afternoon sessions of the Board of Mis-

sions were held for the first time. This made it possible for the great majority of the delegates to be present. On the first three days when the report of the Board of Managers, the missions in the Far East, and in the islands were under discussion, the attendance was all that could be desired. On the fourth day the attendance was noticeably smaller, because of the departure from Boston of a number of the deputies; but on the last day, not more than half of the deputies still remaining in Boston appeared. Nevertheless the improvement over previous years was great. The Convention created one new missionary district, the foreign District of Mexico. It elected five missionary bishops, two of them to fill vacancies in Salt Lake and Hankow, two of them to be the first Bishops of Cuba and Mexico, and one to be an assistant to Bishop Hare in his work among the Indians and white people in South Dakota. The Convention also adopted a new missionary canon, discontinued the Commission for Work among Colored People, and appointed a special joint commission to study the social and religious problem presented by the negro population. A report on this subject will be presented at Richmond in 1907.

The Bishop-Elect of Cuba

THE Rev. Albion W. Knight, elected by the General Convention to be the first bishop of the foreign Missionary District of Cuba, is a well-known southern man about forty-five years of age. He was educated in part at the University of the South and read theology privately, but took the prescribed examinations at Sewanee for ordination to the diaconate. He was ordained deacon in 1881 and was advanced to the priesthood in 1883. His first charge was a small mission in Southern Florida. The thoroughness of his work here showed that he was a man who could be entrusted with larger tasks, and he was soon called to St. John's, Jacksonville, the most important congregation in the state. In the early years of his Jacksonville rectorship the city was visited by



THE REV. FRANKLIN S. SPALDING,
Bishop-Elect of Salt Lake



THE REV. ALBION W. KNIGHT,
Bishop-Elect of Cuba

the epidemic of yellow fever which spread throughout the Gulf States. Mr. Knight stayed at his post, ministering to the people in numberless ways, until he caught the disease. The record he had made assured him a warm place in the esteem of the people of the city. In 1893 Mr. Knight removed to Atlanta and became dean of St. Philip's Cathedral, a post which he still occupies. He is known as one of the men who can be depended upon to take a leading part in every movement for the moral betterment of the community. He has frequently been entrusted with important duties in addition to his parochial work. He is now president of the Standing Committee of the Diocese of Georgia and represents the diocese in the General Convention, as he formerly did the Diocese of Florida. As a member of its board of trustees, he renders valuable service to the University of the South. Mr. Knight's marked business ability will stand him in good stead in organizing the new district. He has always been able to lead other men and enlist them for useful work. His long residence in Florida made him more or less familiar with the people and conditions in Cuba. Mr. Knight having announced his acceptance of the election it may safely be predicted that the many Americans

engaged in business in the island will find him a leader to follow as well as a friend to trust, while the Cubans will quickly learn that he comes to spend himself for their good.

The Bishop-Elect of Salt Lake BORN about thirty-nine years ago in the parish of which he is now rector, the Rev. Franklin S. Spalding, who has been elected Bishop of Salt Lake to succeed Bishop Leonard, spent his earlier years in Colorado, of which diocese his father became bishop in 1873. He was educated at Princeton and the General Theological Seminary. His father ordained him to the diaconate in 1891 and to the priesthood in 1892. The early years of his ministry were spent in mission work in Colorado and at Jarvis Hall, a diocesan school for boys. In 1896 he was called to the rectorship of St. Paul's Church, Erie, of which his father had been rector before his election as Bishop of Colorado. When the present bishop-elect came to the parish, St. Paul's seemed to be in danger of losing much of its old-time vigor, but under Mr. Spalding's careful administration a steady advance movement has been maintained, and now St. Paul's is the second parish in the Diocese

of Pittsburgh in the number of its communicants, and second to none in its endeavor to serve the community. Mr. Spalding is a spiritual leader whom men instinctively trust and follow. Much of his success in Erie is due to his ability to enlist the energetic co-operation of earnest laymen. His long residence in the West, combined with his eastern training and experience, fits him admirably for the administrative and constructive work of a western missionary district. If he accepts his election he will not only have succeeded his father in the rectorship of the parish, but will also succeed in the episcopal care of a large section of Colorado, for the entire western half of the state is included within the District of Salt Lake.

*The Bishop-Elect
of Mexico*

THE Rev. Henry D. Aves, rector of Christ Church, Houston, Tex., whom the Convention elected to be the first bishop of the foreign Missionary District of Mexico, was born in Ohio forty-nine years ago. After graduating from Kenyon College in 1878, he read law for two years, but soon recognized the call to the Christian ministry and entered the divinity-school at Gambier, O. He was ordained deacon in 1883 by Bishop Bedell, who also advanced him to the priesthood in the following year. In the meantime he had been appointed to the charge of St. Paul's Church, Mt. Vernon, O. He remained there until the autumn of 1884, when he became the rector of St. John's Church, Cleveland. Here he found a parish with conservative traditions, in a down-town district, where the population was rapidly changing, though many of the wealthier parishioners remained loyally at St. John's. All about were hundreds of less privileged people, and Mr. Aves, unwilling to be the rector of a church which ministered to one class only, set himself to win the people of the neighborhood. After eight years of efficient work in Cleveland, Mr. Aves was called to his present parish. Under his leadership it has gone steadily

forward, and now has more communicants than any other parish in Texas. Two mission chapels are connected with and are administered from the parish church. His readiness as a Northern man in adapting himself to Southern conditions, suggests his ability to do wisely and well the difficult work he has been asked to undertake in Mexico.

*The Bishop-Elect
of Hankow*

TO be called to the episcopal oversight of a missionary district with a population of nearly 100,000,000, is a crushing burden for anyone, but the Church may be sure that the Rev. Logan H. Roots, whom the Convention elected Bishop of Hankow to succeed the late Bishop Ingle, will bring to the office many of the qualities which gave Bishop Ingle his unique power. Mr. Roots was born in Illinois, thirty-four years ago. For a large part of his life he has been identified with the Diocese of Massachusetts. Coming to Boston as a lad of sixteen, he spent a year in a preparatory school, and then entered Harvard, taking his B.A. in 1891. During a year of graduate work he filled the office of secretary of the Harvard Young Men's Christian Association, and in 1893 travelled widely among the colleges of the country as one of the secretaries of the College Department of the Association. While at Harvard Mr. Roots decided to volunteer for the foreign field, and his work among the colleges was fruitful in leading many other men to recognize their duty to consider undertaking missionary service.

Returning to Boston, Mr. Roots entered the Episcopal Theological School and upon his graduation in the class of 1896 was ordained to the diaconate by Bishop Lawrence. In the fall of the same year he went to China. During the last eight years Mr. Roots has had a varied experience, which has equipped him admirably for the post to which he has been called. While instructor at Boone School during the first months of his missionary life, he learned to recog-



THE REV. HENRY D. AVES,
Bishop-Elect of Mexico



THE REV. LOGAN H. ROOTS,
Bishop-Elect of Hankow

nize the supreme importance of training intelligent clergy and laity for the Chinese Church of the future. Later he was transferred to Hankow and did effective work in building up the smaller Chinese congregations. When Bishop Ingle was consecrated, Mr. Roots succeeded him as rector of the central Church of St. Paul. He also became president of the standing committee of the new district, and in scores of ways assisted the Bishop in the determination of knotty questions of administration. Bishop Ingle rarely took any important action without consulting Mr. Roots, so that the latter is thoroughly familiar with the affairs of the district. In addition to his parish work, Mr. Roots, like Bishop Ingle, devoted much time to the training of native catechists and clergy. He is loved and trusted by Chinese and American workers alike. In 1902 Mr. Roots was married to Miss McCook, who for about four years had been a member of the Hankow staff for special work among women. During the entire period of his missionary service, Mr. Roots's stipend has been guaranteed to the Missionary Society by the Alumni

Association of the Episcopal Theological School. Mr. Roots is to be consecrated in Emmanuel Church, Boston, November 14th.

An Assistant Bishop for South Dakota **F**OR thirty-two years Bishop Hare has led the work of the Church among the Indians and white people of South Dakota. More than any other living man, he is recognized as a great missionary to the Indians. The Convention felt that it was important for the Church to retain his leadership of the district, even though many years of labor have made it impossible for him to do the full round of work in which he once rejoiced. In order to do this, the Convention passed a special canon providing for the election of an assistant bishop for a missionary district, but limited its operation to December 1st, 1905. Under this canon, the Rev. Francis M. Taitt, rector of St. Paul's Church, Chester, Pa., was elected Assistant-Bishop of South Dakota. Mr. Taitt, who was born in New Jersey about forty-five years ago, was educated at the University

of Pennsylvania and at the Philadelphia Divinity-school, receiving his deacon's orders from Bishop Stevens in 1883, and his priest's orders from Bishop Scarborough in 1886. His first work was as assistant at St. Peter's Church, Philadelphia, under the present Bishop of Michigan, the Right Rev. Dr. Davies. Later he was rector of Trinity Church, Southwark, Philadelphia, and in 1893 went to his present parish. During the last eleven years St. Paul's has gone steadily forward, and now has a plant, including church and parish house, equal to any in the diocese outside of the city of Philadelphia. His ability for persistent and judicious work makes Mr. Taitt's friends feel certain that if he should accept his election he will render efficient service in the further building up of the Church in South Dakota.

Dr. Lloyd Declines the Bishopric of Kentucky **M**UCH satisfaction was expressed by Church-people from all parts of the country when it became known, during the session of the General Convention, that Dr. Lloyd had declined the bishopric of Kentucky, to which he had been elected on September 21st, in succession to the late Bishop Dudley. Keen regret was expressed for Kentucky's disappointment, but the general belief seemed to be that as Dr. Lloyd has unique abilities for the important post of representative agent of the whole Church in her missionary operations, it were better that the Church and the mission field should have the advantage of them. The five years of his administration have been marked by advance in many directions. Those whose long experience gives weight to their estimate say that at no previous period in the career of the American Church has the missionary zeal of clergy and laity alike been so strong as at present. Much of this gain is due to the quiet and effective work Dr. Lloyd has done in urging the privilege of supporting missions

by prayer and work, no less than by gifts of money.

*The
Christian Gain
in India*

IS there any prospect of India, as a whole, accepting Christianity?

The answer to this question will depend a good deal upon the attitude of the inquirer. If he is sceptical of the power of the Christian faith to secure the allegiance and uplift the life of great native populations, he will, in all probability, say, "No," even though the testimony of the Government census shows the remarkable gains made during the last ten years. In that time the native Christian population has increased 30.7 per cent., and now numbers 2,664,000. The native Christians are a pitifully small group, only 1 per cent. of the total population, yet there is comfort to be gained from the fact that they are increasing numerically much more rapidly than the population as a whole, for the total increase in population for the decade was 2.4 per cent. Anglican Christians increased 47 per cent., while all non-Roman Christians increased 44.8 per cent. and the Roman Christians 16 per cent. One unpleasant fact is the comparatively small increase in Christians in the two districts, Madras and Travancore, where the Christian population is already largest. Still, in both these districts the Christian increase is rather more than double the increase in the population as a whole. Turning to the two other dominant religions of India, the census shows that the number of Hindus has actually decreased from 207,731,000 to 207,146,000. On the other hand, the number of Mohammedans has increased from 57,321,000 to 62,658,000. This is a clear gain of 9 per cent. but it is still less than one-third of the Christian gain. Hinduism, it will be remembered, is distinctly a non-missionary faith, while Mohammedanism is fiercely missionary in character.

Missions at the General Convention

Being an Account of the Proceedings of the Board of Missions at
Boston, October, 1904

The First Day, Friday, October 7th

AT eleven o'clock on the morning of the third day of the Convention, the members of the House of Bishops filed into Emmanuel Church, where the House of Deputies held its sessions, for the first meeting of the Board of Missions. Bishop Tuttle, as President of the Domestic and Foreign Missionary Society, presided, and, after the opening devotions, called upon Bishop McVickar, of Rhode Island, to read the report of the committee appointed to prepare a programme for the sessions of the Board. The committee reported that, acting upon the best information it had been able to obtain with regard to the probable wishes of the Convention, it had arranged with a number of missionary bishops and others to address joint sessions of the two Houses on the afternoons of October 11th, 13th, 18th and 20th.

For the first time within the memory of any of the present officers of the Society, the report was adopted without modification, and a precedent was established for afternoon sessions of the Board. It was generally recognized that to relegate the missionary sessions of the Convention to the evening was to relegate missions to the rear. At previous Conventions many of the deputies have been prevented from attending evening sessions by their service upon important committees, and even the most robust deputy, who has no committee duties, is hardly equal to the strain of sitting through five hours of reports, debates and divisions, and then entering with fresh enthusiasm upon a missionary session at night. This important decision having been promptly reached, the next business was the presentation of the Triennial Report of the Board of Managers, by Bishop

Doane, of Albany, chairman of the Board, accompanied by the reports of sundry auxiliaries.

The Annual Report

The report first expressed appreciation of the men and women who, whether at home or abroad, bear the honorable name of missionaries. "They have done their work faithfully and well. They have been patient when the Church has rendered advance impossible by withholding the reinforcements necessary to make the service of the missionary's life effective in the field."

Among the signs of a deepening missionary spirit, the report recorded more numerous requests for speakers, an increased demand for literature, and a more general recognition of the duty of sharing Christian privileges with men everywhere. The natural result has been a steady increase in offerings. The total gifts for appropriations during the triennium amounted to \$1,866,363.22. But this sum represents only a portion of the missionary giving of the Church, for it does not include gifts for special purposes or for diocesan missions.

During the three years the Board sent fifty-eight new missionaries to distant fields.

For the work at home during the year just closed it had appropriated in round numbers \$378,000, which had provided for the entire or partial support of twenty bishops and 1,120 other missionaries, clerical and lay, working in thirty-nine dioceses and twenty-one missionary districts.

For the work abroad \$335,000 had been appropriated. This was sufficient to maintain the work carried on under the direction of eight bishops, by a foreign staff of 123 clerical and lay missionaries,



From a photograph taken for The Churchman by Elmer Chickering & Co.

THE PROCESSION OF BISHOPS ENTERING TRINITY CHURCH, BOSTON, FOR THE OPENING SERVICE. OCTOBER FIVE, 1904

men and women, assisted by 533 native helpers, including clergy, teachers, catechists, Bible-women and nurses.

In calling attention to the need for more missionaries, the report expressed the opinion that the lack of workers is far more dangerous to the life of the Church than the deficit in the treasury. "May it not be that our material gifts are inadequate chiefly because, as a Church, we give so few of our sons and daughters to missionary service? Here a comparison may help us. During its last year the Church Missionary Society sent seventy-one new missionaries into the fields abroad, and has a foreign staff, exclusive of married women, of 960. After a century and a quarter of independent Church life, our foreign staff is but 113, and only fifteen new missionaries were sent out last year."

Attention was then called to the inadequate equipment of most of the missions. "Time after time appeals have come for money to build a church, a hospital, a school or a residence. With but few exceptions, and those cases where only small amounts were involved, the Board has been compelled to refuse such requests. It has been powerless to do more than inform the Church of the need and express to the missionaries its appreciation of their patience and unwavering faith in the work they are doing."

Then, passing to a review of the field, the report noted the progress made in the various missions.

The Year's Finances

The financial condition was next outlined. Although the income to meet the appropriations of the year was nearly \$38,000 less than the appropriations themselves, making the total deficit \$157,000, the Board found reasons for confidence in the largely increased offerings under the Apportionment Plan. "For the year 1901, the last fiscal year before the adoption of the Plan, the Board received congregational offerings, amounting to \$235,993.81, applicable on the appropriations from 2,226 congregations, out of a total of 6,546. For the year just closed, the record has been

\$413,224.36, applicable on the appropriations from 4,190 congregations."

Seventeen dioceses and twenty missionary districts gave the full amount or more of their apportionments. The number of congregations completing their apportionments was 1,567. Many of these were in dioceses whose total apportionment had not been made up.

The appropriations were larger from year to year because the work is growing and because the General Convention of 1901, recognizing the necessity for advance, had planned new work involving an expenditure of about \$100,000.

"The total amount of money passing through the treasury of the Board during the year was \$1,152,325.79, a larger sum than ever before. The cost of administering the Society's work was six and a half per cent. of this amount, as compared with six and nine-tenths per cent. of the amount of money passing through the treasury during the preceding year."

Remembering that during the past year 2,300 congregations, representing 160,000 communicants, had contributed nothing to the common expense, unless it was through the offerings of the Woman's Auxiliary, or the Sunday-school, the Board did not believe that the Church had reached the limit of its giving ability.

In reviewing the home operations of the Society, the report called special attention to the increased giving by the Woman's Auxiliary toward the annual appropriations. This total last year was just over \$77,000, the amount aimed at was \$100,000. So, too, the Sunday-school Auxiliary had surpassed all previous records, offerings from 3,606 schools amounting to \$117,900.

After calling attention to other satisfactory features of the campaign, ranging from the efficient work of the district secretaries to the growing desire for Christian unity in the mission field, the report concluded:

"This review of the progress of the Church's Mission shows how God honors her with opportunities of telling the good news of His love for men. The record

of what has been accomplished during the last three years is the sure promise of her ability to do the work committed to her. Therefore, we may face the future with reverent confidence. New opportunities can be converted into new achievements; deficits can be made up; appropriations can be paid; our missionaries must be sustained by prayer and sympathy; their number must be increased by the offering of our best young men and women. Thus shall the Church do her part in the great enterprise of making the Christ known to the whole world."

A Review of Progress

Dr. Lloyd, as General Secretary, was then called upon to give a "Review of the Progress of the Church's Mission at Home and Abroad." Everywhere the outlook was favorable, the missionaries were doing efficient work, which ought to make the Church proud of them. Institutions like St. John's College at Shanghai, and St. Luke's Hospital at Tokyo, were commending Christian work in the Orient, even to the hostile and indifferent. So, too, effective work is being done in the building up of Christian commonwealths in the West, and in planting the Church in the island possessions.

Turning to the difficulties in the way, Dr. Lloyd declared pointedly that "there is no poverty in God's Church except in the imagination of His servants. When we stay-at-homes realize that it is our duty to provide the biscuits and bacon for the men and women to go to the front, there will be no further deficits." He had abundant faith in the clergy, though he knew that not all had been able to shake themselves free from the shackles of parochialism. Some people, he feared, "were so busy working in their own parishes that they had never discovered that God has a Church." He sympathized with the parish priest who is "so depressed by all the things that ought to be done, that he don't do anything," but he bade him take heart and try to see the vision of the coming Kingdom. Then go to work, and do at least one thing for his fellows.

The Financial Outlook

Mr. George C. Thomas, as Treasurer of the Missionary Society, spoke upon "The Present Financial Condition" with the vigorous incisiveness of the trained man of affairs. Although almost dismayed by the extent of the present deficit, he nevertheless was "thankful that it had not been made up by legacies." Every source of income except the legacy account had shown satisfactory increase. He estimated the assets of the Board to be about \$2,500,000, equally divided between the value of buildings used for missionary purposes at home and abroad and trust funds, the income of which helps to pay the annual appropriations. With the reserve funds exhausted, he saw the near approach of the time when the Society would have to borrow. The only collateral it could offer was the hope that the Church would do better another year. An instance of things that ought not to be had come to his knowledge within a few days, through a business friend from a western city. In talking about the commercial prosperity of the community, the friend had said, "Why, do you know that, after looking over our congregation last Sunday, I went to our rector and told him that he had been preaching to men whose aggregate wealth was at least \$150,000,000." Mr. Thomas thought the condition most satisfactory, until he discovered that this particular congregation had sent just \$5 to the Missions House during the past year, to help pay the missionary bills.

But there were other incidents of a more encouraging kind, as, for instance, that of the young clergyman who, having taken charge of a new parish late in the summer, had found that the apportionment had not been paid. He insisted that the congregation should send the amount, even though it reached the Missions House after the close of the fiscal year. It was accompanied by the assurance that no credit would be claimed upon this sum for the current year, but that an additional offering would be made to meet the new apportionment.

The American Church Missionary Society

The Rev. H. R. Hulse, in a capital fifteen-minute address, spoke of the work of the American Missionary Society in Brazil and Cuba. Its purpose was not to tear down, but to build up. Rome had undoubtedly done good work in times past, but in many places its present record was lamentable. Thousands of people were practically without Church homes, and many of them did not know what Christianity was really like. Wherever the work of the Society had touched the Roman communion there was a great "toning up" on the part of the latter, and in some instances some unworthy priests had been removed. Closing his address with a plea for the sending of a bishop to Cuba, Mr. Hulse said simply, but with an effect that was almost dramatic, that if the Church would send the bishop, the Society would pledge his support.

Mexico, Panama and Cuba

As Provisional Bishop of the Mexican Church, Bishop Satterlee introduced the following resolution, which was adopted:

Resolved: That the subject of the election of a missionary bishop for Mexico be recommended to the attention of the General Convention, in order that steps may be taken for the election of such bishop if, in the wisdom of the House of Bishops and the House of Deputies, the plan be approved.

The following resolution, presented by Bishop Doane, was also adopted:

Resolved: That the Board of Missions respectfully requests the House of Bishops to take into consideration the question of the jurisdiction of this Church over the Canal Zone on the Isthmus of Panama.

After Bishop McVickar had secured the passage of a resolution, asking the House of Bishops to consider the appointment of a bishop for Cuba, Dr. Lloyd, for a few minutes, became the

mouthpiece of the Rev. A. W. Mann, missionary to the deaf-mutes of the mid-western dioceses.

When the Board reassembled, after the mid-day recess, its attention was engaged by a resolution introduced by Mr. W. R. Butler, of Central Pennsylvania. The failure of so many congregations to make offerings for missions was deplored and they were urged to claim their privilege. Mr. Butler expressed the opinion that "if the men of the Convention were seated in the church according to the extent of their missionary giving, they would find themselves in the rear pews, where the members of the Woman's Auxiliary were crowded." The present need was for "another Woman's Auxiliary composed solely of men." After further discussion it was decided to lay the matter on the table, on the ground that delinquent congregations might misunderstand the resolution so that it might prove more discouraging than helpful.

A Debate on Apportionment Methods

Bishop Brewer, of Montana, then secured the floor, to urge the modification of the Apportionment Plan contemplated in the following resolution:

Resolved: That the Board of Managers be directed to include in the sums apportioned to the dioceses and missionary districts to be raised for General Missions, the offerings of the Woman's Auxiliary and of the Sunday-schools for that object.

Speaking to his motion, Bishop Brewer said that while good results had been secured under the apportionment, it was possible to do better still with the method he proposed. He believed in the concentration of energy rather than in the division of gifts.

Dr. Lloyd explained why the Board had thought it wise to keep the offerings of the Sunday-school and Woman's Auxiliaries separate from the offerings of the congregation, and hoped that the present system might be continued.

Bishop Edsall agreed with Bishop Brewer and Mr. Thomas, on the basis of long experience at the Missions House, pointed out the possible danger of discouraging two efficient auxiliaries.

Bishop Hall, of Vermont, and Mr. Purves, of Minnesota, favored Bishop Brewer's plan, while Bishop McVickar, of Rhode Island, Bishop Mann, of North Dakota, and Dr. Eccleston, of Mary-

land, urged adherence to the present system.

Bishop Tuttle spoke in opposition to Bishop Brewer by saying the latter's plan was too much like setting husband and wife to pull on the same oar, thus imparting a rotary instead of a forward movement. When the vote was taken the plan of the Board of Managers was sustained by a large majority.

The Second Day, Tuesday, October 11th

The Church's Work in Japan

THE good effect of holding the sessions of the Board of Missions in the afternoon instead of at night, was seen in the full attendance of bishops and deputies gathered to hear from the bishops in Japan and China about "The Church's Work in the Far East." Bishop McKim, of Tokyo, dispelled the idea that any anti-Christian feeling had been manifested in Japan since the outbreak of the war. He has travelled widely in the district, and everywhere has found a cordial welcome, as of old. The war had undoubtedly developed the religious instincts of the people. Crowds gathered in many of the temples praying for the success of the Japanese armies. The mission stations were receiving more inquirers. The eagerness of the soldiers to receive Christian literature was striking. In one particular the war was having an unhappy effect. It was reducing the financial ability of the Japanese congregations. The soldiers receive no pay, and some of the congregations have sent many of their members to the front. Nevertheless, the Japanese Church was going ahead. It had its own missionary society, and the congregations in the District of Tokyo had recently determined to give three and one-third per cent. of their income for missions. A fund has been started for the endowment of the Japanese episcopate when created. St. Paul's College, Tokyo, with 580 students, stands in the front rank of institutions of similar grade, whether

maintained by the Government or by missionary enterprise. As a whole, the mission is working successfully to build up a self-supporting and self-propagating Church.

Bishop McKim having dealt with the details of the work in Japan, Bishop Partridge in his wonderfully graphic address, pictured some of the Japanese superstitions and the evils resulting from them. His description of the Buddhist temple known as the "Temple of the 33,333½ gods," and his account of how a former emperor visited the temple and was sent by the monks to find his own skull in the bed of a neighboring stream were calculated to give an entirely new conception of Japanese religious life to people whose knowledge of it has been gathered from the books of Mr. Lafcadio Hearn. Passing on to tell how missionary work was done, Bishop Partridge laid down the principle that "you cannot hurl Christianity at Eastern people"; a common standing ground must be found. It was comparatively easy to do that with a nation like the Japanese, whose love of nature, for instance, offered abundant opportunity to lead them on to nature's God. People who believe the statements of some books, that Japan is a very paradise for children, and that all Japanese young folks are models of propriety, have been sadly misled.

The Church's Work in China

Bishop Graves, speaking for China, expressed his appreciation of the opportunity of standing for the first time in

the twenty-three years since he had been a missionary, before a full session at the General Convention, with opportunity to make a careful statement of conditions in the mission. When he had hoped for a similar privilege in previous years, he had met with a polite regret, because the day sessions of the Convention were too valuable to be devoted to missionary addresses. He was advised to address the Woman's Auxiliary, on the ground that he would get more money there, anyway. That was putting the matter in the wrong way. Missions are not altogether a question of money. He was a bishop, not of the Woman's Auxiliary, much as he valued that organization, but of the Church, and he wanted the Church to know what he and his helpers were doing. Every dollar was spent with a view of getting the greatest possible results. It was constantly hampered by a staff too small to meet all the demands for Christian teaching that came voluntarily from the Chinese. It needed a reserve force, so that when a man was sent home permanently, or for the time being, it would not be necessary for others in the mission to be overworked, with the constant danger of breaking down.

Bishop Graves's tribute to the late Bishop Ingle, as "a hero, a saint, and a

humble man of God," was emphasized by Bishop Tuttle, who introduced the Rev. L. H. Roots, now Bishop-elect of Hankow, as the next speaker. Progress was the order of the day in the Hankow district. It was manifested among other ways, by numerous new buildings, built, not by means of appropriations from the Board, but by special gifts from the Chinese and from friends at home and by money earned on the field in the schools and hospitals. The high standard of the workers made a high grade of work possible. The Chinese Church was developing steadily, and its congregations were learning to give not only for their own support, but for missions elsewhere. In speaking of medical work, Mr. Roots pointed out that the Church, in sending physicians to a land like China, grants a stipend beginning at \$750 per year, while foreign physicians of no greater ability engaged in private practice in cities like Shanghai, freely earn \$10,000 a year.

During this session Bishop Doane made a brief report on behalf of the committee to recommend changes in the missionary canon, and Bishop Nelson presented a report upon the annual report of the American Church Building Fund, accompanied by several resolutions which were adopted.

The Third Day, Thursday, October 13th

Honolulu

A GAIN there was a full attendance of the members of the Convention to hear the statements from the Bishops of Honolulu, The Philippines, and Porto Rico concerning "The Missions in the Islands." The order of the day was, however, unfortunately delayed for thirty minutes by the presentation of a statement concerning the character of the immigration to this country from Europe, and the suggestion of a plan to bring the immigrants into touch with the Church. The Board listened patiently and commended the plan to the Board of Managers, which had approved of it four months previously.

Bishop Restarick pointed out the strategic position of the Hawaiian Islands, and outlined the work the Church was doing among the native population among 8,000 or more English-speaking residents and nearly 100,000 Chinese and Japanese. The effort on behalf of the Chinese was particularly fruitful. St. Peter's congregation in Honolulu gave \$800 per year for religious purposes, of which \$120 was for missions especially in China. "These people," the Bishop said, "know what it is to be heathen, and, now that they have learned a better way, gladly do what they can to help their own countrymen."

The islands offer an excellent opportunity for the social development of the Chinese. It was marvellous to see the change that came over them when they were removed from heathen environment and placed amid surroundings where they were not pressed down and kept down by the contempt of Westerners. There was no question about the reality of their Christian faith and practice.

The Philippines

Bishop Brent described the Philippines in a phrase, as "a paradise after the fall." The moral conditions are extremely sad, although the people are often devout and as a whole seem to have a remarkable instinct for devotion. After commending the zeal which many of the army officers and chaplains had shown for the Church in the early days, and Chaplain Pierce's foresight in securing property, Bishop Brent outlined the work of the mission, with its four central stations in Manila, Baguio, Bontoc and Zamboanga. In Manila, the direct religious work at present is done exclusively on behalf of the English-speaking residents and the Chinese, though useful settlement work, including a kindergarten and a dispensary, is carried on among the Filipinos. In the last three

stations, the work is largely among the savage tribes of the interior, with such service on behalf of the American population as the circumstances require.

Bishop Brent asked that no one question his belief in the religious needs of the people, simply because at the present time the way had not opened to do a large amount of evangelistic work. By patience he hoped to accomplish much more in the future.

Porto Rico

Although the hour was late, Bishop Van Buren told as best he could, in a few brief moments and with touches of suggestive humor, something of the great needs and real possibilities in Porto Rico and Cuba. He had to thank the Church for gifts toward his slowly accumulating equipment fund of \$30,000. If he might have \$8,000 more for that, he could return to San Juan in November prepared to push the enterprise vigorously, and equipped with the means for replacing the old church at Ponce, which is now held together by iron rods, by a more suitable building. Another \$2,000 would provide a much-needed rectory for the Cuban clergymen at Bolondron. All but \$1,850 of this last amount had been given.

The Fourth Day, Tuesday, October 18th

Alaska

FOR this session of the Board of Missions, a varied programme had been prepared, ranging from Alaska to Brazil, with a visit to Africa on the way. The attendance of deputies was perceptibly smaller, but the church was well filled with visitors.

Bishop Rowe, with simple eloquence, told the story of Church development in Alaska. Nine years ago there were only three missions, now there are seventeen; then the Church had no hospitals, now she has seven, rough enough to be sure, but still places where useful work is being done by devoted women. "Alaska is a country without

homes," said the Bishop. Accident, sickness or frost-bite mean that the unfortunate has but little chance for recovery unless he can find his way to a Christian hospital. All the strategic points in the Alaskan district are now occupied, the last of them being Fairbanks, in the heart of the country where thousands of people are now gathering to take advantage of the new gold strike. Not one mission building had been erected and then abandoned—a record which could not be claimed by any other mission. In the far North good work was being done among the Eskimos. Life there involves many hardships, particularly in the matter of food, although the Bishop

remarked, "Whale meat is palatable when you are very hungry."

Brazil

With rapid and striking speech Bishop Kinsolving, of Southern Brazil, carried his hearers across one hundred parallels of latitude, from Alaska to his district in the South, with its ten clergy, its twenty-one stations, its 700 communicants, its 2,600 baptized members and its record of 334 baptisms in a year. In Brazil, the Church grows by the preaching of the Word; there is no need of schools or hospitals. Not long ago a request for Prayer Books came from people thousands of miles in the interior, near the head-waters of the Amazon. "What do I need?" asked the Bishop. First of all help in educating a native ministry. Ten men now are asking to be trained, and have the means to support themselves in part. During their training \$300 a year is sufficient to help a man through. At present only \$18,000 a year is invested in the Brazilian work; it needs at least \$30,000. If the needed help were given, he could come back to the next General Convention to report the Church firmly planted, a native ministry of twenty or more efficient men, and

a number of self-supporting parishes. Answering questions asked him, Bishop Kinsolving said that the hostility of the Roman Church to the mission was quiescent. Most of the Church's communicants are lapsed Romanists.

Africa

Bishop Ferguson described the main difficulty of the African mission as the lack of proper equipment. Industrial schools were sorely needed, but no money was forthcoming. He begged, as he said, with "Yankee push" for an industrial school, for a church bell, an altar, windows and a font. Then, turning to the work of the mission, he reminded the Board that, of the twenty-six clergymen, all but one were black men trained on the spot. The boarding-schools had almost 1,000, and the day-schools more than 1,500, pupils. The African congregations were proud of the fact that they had raised the full amount of their apportionment for missions, \$450, and had sent it to the Church Missions House to be distributed by the Board of Managers for supporting missions among the white people of the United States, or wherever else their judgment directed.

The Fifth Day, Thursday, October 20th

Missions in the West

THE Board of Missions met for the last time, to consider the work done within the borders of the American Continent. The attendance of deputies and of bishops was painfully meagre, but still larger than that of the typical evening session of former years. Bishop Brewer, with the background of twenty-four years of experience as a missionary bishop, spoke of "Missions among the White People in the West." The West, he decided, was the section of the country between the Mississippi and Missouri Rivers and the Pacific Ocean. In twenty-five years the growth of the Church in that section is indicated by the following figures:

	1878	1903
Dioceses	4	10
Missionary Districts	10	13
Bishops	13	22
Clergy	233	688
Parishes & Missions	245	1,341
Confirmations	1,300	5,874
Communicants	13,620	67,464
Hospitals	3	21
Schools	16	32
Contributions	\$350,000	\$1,200,000

The primary need of that section was for clergymen, the best kind of men, such men as could hold together a Boston congregation. The bishop, too, is needed to pioneer for the Church and to superintend the work of its hospitals, schools and churches. The promise of the region was inspiring, and Bishop

Brewer foresaw the time when it would contain more dioceses and more communicants than the Church in the whole country now has.

A Suggested United Offering for 1907

Mr. Thomas secured the floor for a moment to make a gratifying announcement, that the offerings for missions made during the Convention, including the United Offering of the Woman's Auxiliary, and the offering at the opening service, amounted to \$158,426.77. He also offered the following resolution, which was unanimously adopted:

Resolved: That the Board of Missions affectionately recommends to the dioceses and missionary districts that they send through the deputies to the next General Convention an extra offering for missions, to be presented at the opening services as a special recognition of thankfulness to Almighty God for the blessings He has vouchsafed to this Church during the three hundred years since it has been planted in Jamestown.

Missions Among the American Highlanders

Bishop Horner was then called upon to tell something about "The Church's Work among the White People of the South." The sturdy highlanders, who had isolated themselves in the recesses of the Appalachian Mountains, were a constant challenge to the Church to work for their development. The South alone could not do all that was needed, for it was confronted with the necessity of doing as much as possible for the Negroes. Few people realize that within the last forty years the South has expended over \$100,000,000 for the education of the Negroes. The philanthropy of the North had almost entirely overlooked the needs of the mountaineers. A "white Tuskegee" is a crying need. Bishop Horner then outlined the effort the Church is making in the District of Asheville, to supply this need by re-establishing the mission at Valle Crucis.

The Church and the Colored People

Archdeacon Russell, principal of St. Paul's Industrial School, Lawrenceville, Va., told of the effective work done through the industrial training of young colored men and women. The expenditure of the Church for its work among the 9,000,000 negroes was at the rate of two-thirds of a cent a head, or as someone has put it "eight cents a dozen." Nevertheless, the Church commends itself to the Negro. The Prayer Book has been a vast help in developing a type of religion which is temperate in worship and closely identified with morals. Virginia alone has about 1,500 colored communicants of the Church, while throughout the country there are 8,000 or 9,000 more. After giving a capital description of the Lawrenceville school and its achievements, Archdeacon Russell said that, greatly as he desired the Christian development of his own people, he was unalterably opposed to a separate bishop, whether black or white, for them.

The Church and the Indians

To an audience which began to show the effects of the lateness of the hour, Bishop Hare told the story of the Church's work among the Indians. Those who were fortunate enough to hear him will always be grateful for the privilege. After passing in rapid review over the Indian field, from Wisconsin to the Pacific Coast, then on to Florida, and so back to South Dakota, Bishop Hare pointed out some of the methods that had been found useful in his thirty-two years' experience. First of all, hymn singing proved a method of rallying the people. Some striking symbol, such as the Niobrara cross, given to every Indian when he is confirmed, and worn by many of them throughout life, is a visible reminder of their Christian profession. The use of the people themselves as catechists, helpers, deacons and priests is essential to success. The application of methods such as these have resulted in South Dakota in the creation of ninety congregations, the building of sixty-five churches and chapels, and of

thirty missionary dwellings, beside four schools. Of the ninety Indian congregations, eighty-five last year made offerings for both domestic and foreign missions.

The simplicity and power of Bishop Hare's address made a profound impression. How any one could have deliberately denied himself the pleasure of hearing it, by absence from the session, it is difficult to understand.

Bishop Peterkin, on behalf of the committee appointed to express the Board's appreciation of the gifts of the Woman's Auxiliary and the Sunday-school Auxiliary, then offered the following, which were unanimously adopted:

Resolved: That it is with devout gratitude to God for the noble work of the Woman's Auxiliary and the Sunday-schools, the Board of Missions desires to put on record its high appreciation not only of the spirit that has animated them, but of the substantial help they have rendered in the missionary work of the Church; help which, coming as it has done time and again in an hour of need, has saved us from withdrawing our support from fields which must have greatly suffered by such withdrawal.

Resolved, further: That we desire to commend the example of the women and children of the Church to all our people everywhere, and ask for them all a like spirit of helpfulness and consideration.

Resolved, further: That these resolutions be made known to the various branches of the Woman's Auxiliary, and to our Sunday-schools throughout the Church, assuring them that this is but a feeble expression of our appreciation and gratitude.

The Board then adjourned *sine die*.

A Missionary Van

ONE of the unusual ways employed by the Church Missionary Society of England to bring home to the consciences of all their responsibility for taking a share in missionary work, is the sending of missionary vans to the less accessible places and parishes. These vans, with two or three men in charge, enter a town at the request and with the approval of the local clergyman, take their stand in some central spot and remain for a day or two, or for a week or two, as circumstances may warrant. The workers hold daily open-air mission services, visit people and co-operate with the vicar in organizing the parish missionary-wise. Interesting testimonials are received as to the value of this work:

"Quite a new interest has been awakened in missionary work, and a parochial association has been established, with collectors, magazine distributors, etc. The intense earnestness of the officer in charge has, with God's blessing, produced an impression which will not readily be forgotten. The claims of the heathen world have been so brought before us that we feel ashamed of the smallness of our efforts in time past."

"It is a real pleasure to say that the visit of the C. M. S. van has been very much appreciated. We have no doubt whatever that the interesting, instructive and inspiring services held by those in charge will result in much permanent good to the parish respecting the missionary cause."

AN anonymous donor has sent Bishop Ferguson a check for \$14,500 to build the girls' school referred to on page 829.



THE OLD ST. PAUL'S CHURCH, OKLAHOMA CITY, ON ITS NEW SITE

An Oklahoma Town and Its Church

ON April 22d, 1889, the day when, at noon, "Old Oklahoma" was opened to settlement, Oklahoma City had its beginning. In the later openings of Indian reservations, which go to make up the present Oklahoma territory, the Government designated and laid out certain town sites as county seats. But it was not so in this first opening. The towns were what are called "boom" towns. The Sante Fé R. R. was already built through the Territory. Naturally, the towns were established at stations already placed by the road. But there was nothing at any of them save the railroad buildings. All about was virgin prairie.

When the wild rush was made to all these stations, Guthrie and Oklahoma City were the chief of them. They are thirty-two miles apart, and have naturally always been great rivals. Guthrie was

chosen as the capital by the first legislature, and has so continued.

The towns for ten years were about the same size, settling down after the first "hurly-burly" to places of about 8,000 inhabitants. Both have grown more or less steadily since then, but in the past five years Oklahoma City has quite outstripped all its rivals, though there are good-sized towns on all sides of it within thirty miles or so, until it is now a place with over 25,000 people. Its later growth has been remarkably solid and rapid. It is the principal manufacturing or "jobbing" centre for a large territory, and has buildings and homes that would certainly astonish Eastern people in a place just fifteen years old.

The first church in Oklahoma City was built under the Rev. D. G. Gunn in 1893. Prior to that time the congregation worshipped in borrowed churches and



THE NEW ST. PAUL'S, OKLAHOMA CITY

hired rooms. In 1901 the church was moved to a new site farther from railroads and business. The Editor recalls with interest the visit he paid to Oklahoma City, in company with Bishop Brooke, at the time the church was being moved. The Sunday appointed for his address drew near, and still the church was in the streets, travelling toward the new site. There was much speculation as to whether it would be possible to use it on the Sunday. By diligent and careful work, its arrival at the new location was brought about on Saturday, and sufficient supports were placed underneath it. On Sunday the service was held, and the Editor had the interesting experience of speaking in a "church on stilts," as it were. That is typical of Oklahoma enterprise. Even in the new neighborhood, the business of the town so pressed on it, and the parish grew so rapidly, that the frame church was quite outgrown in the spring of 1903, and a new one had to be built. It was plain that it must be a substan-

tial one that would meet the needs of such a city, and under the Rev. A. W. Higby, in May, 1903, the parish, which had been self-supporting less than two years, went bravely to work.

How well they have built, the picture shows. The church is of gray brick, holds over 400 people, and, while not yet fully furnished, is a worthy place of worship, and a permanent church home for the congregation. Here, as in many other places, the loan fund of the American Church Building Fund Commission has been an efficient helper. The church could not have been built well without it. Debts to any other creditor would cause anxiety, but a moderate debt to the Commission is a not unnatural or undue burden, and it will be carried confidently.

There is a hopeful outlook for good work in this astonishing town. A good colored mission is maintained, largely by lay helpers. A modest chapel must soon be built. Here is a chance to help a worthy cause.



1. SOME OF THE CHANGSHA INQUIRERS

Changsha: The City and the Church Mission

BY THE REVEREND S. HARRINGTON LITTELL

PART of the work turned over to me during Mr. Root's absence in furlough, is the oversight of the new mission at Changsha, our only station in Hunan Province. Changsha is about 200 miles, as the crow flies, from Hankow. On a recent visit I baptized the first class of candidates we have had in Hunan—fourteen persons in all, seven men, five women, and two children. The large group at the head of this article shows the inquirers we had a year ago. The seven men baptized were selected from them. At the right end is Mr. Hwang, the priest, and at the left, Mr. Hai, the catechist.

No. 11. is an outlook on the city wall, high up on one corner, from which one has a superb view of the city and surrounding country, including the Yo Leo hills across the Hoang River, where the college is situated.

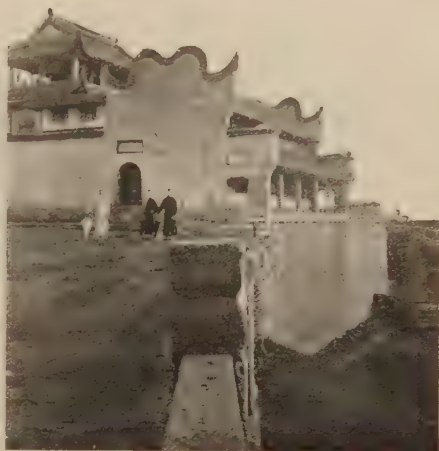
The most interesting pictures I secured, No. 12. shows an image of Confucius with Mr. Hwang standing by, in a temple connected with the Yo Leo College at Changsha, of which Chu Hsi, the greatest of the com-

mentators of Confucius, was once head master, in the twelfth century. This is one of the most famous schools in China. I was amazed at the change of attitude evidenced by the willingness on the part of the present head of the college to let me secure this photograph. So far from objecting, he sent men for ladders and prepared a table for me to stand on, so as to be more nearly on a level with the sage. A mental revolution is the only way I can describe the difference in all I saw at this college, between the attitude prevailing now toward the new learning which is finding a foothold in China, and the conditions which existed two or three years ago. The only fear is lest things change too rapidly. There are indications that this is a real danger—and that the old ways be displaced too violently. For instance, in going through the grounds to the temple, which evidently had not been opened for months, we found the gates locked, and no keys available. Imagine my surprise at the order given to the attendant servants by the head of the college to break the gate in. They did so, and in answer

to my remonstrance he said, "Oh, it's all right. We don't have a foreign gentleman visit us often. Besides, there are plenty of carpenters about, who can soon mend the door again." I saw that there were plenty, and that they were at work on a large semi-foreign school building, where western subjects are to be taught. I thought of the wonder of Chu Hsi, and of thousands of Chinese scholars since, if they could see that product of outlandish, barbarian influence—a school for western learning—being erected in such sacred precincts. But things are moving in China.

No. IV. shows a group of buildings connected with a Confucian temple inside the city walls.

No. V. shows the grounds of this Confucian temple, and a corner of the building. This is one of the most beautiful places I have seen in China. Near by is a beautiful valley, which the Yale University Mission wanted to secure for its educational work. Situated as it is, out in the country a little way, and so near the ancient and famous Chinese school, it would be an ideal spot, if it could be secured. It is government ground and cannot be purchased.



II. AN OUTLOOK FROM THE CITY WALL

No. VI. shows the fortifications—or rather attempts at protection—of the city. Every few feet, all round the wall, are these old-fashioned cannon.

No. VII. is a very interesting picture, showing the chief and most valuable of the cannon—one that is worshipped by the Changsha people for the aid it gave in protecting the city against the T'ai-ping rebels. At that time the city was



III. MR. HWANG AND THE IMAGE OF CONFUCIUS.

IV. THE BUILDINGS OF THE CONFUCIAN TEMPLE



VI. CHANGSHA FORTIFICATIONS

in peril and the supply of guns insufficient. So an old brass idol was taken from a temple and melted into this cannon. Its work was so deadly, and its effect so terrifying to the besieging Tai-pings (much, I suppose, the same effect that the Ark of old had at first on the Philistines, when brought on to the field of battle), that it has been kept in its place, the enclosing boards forming a shrine, and is worshipped with all the tokens of veneration that are shown to other idols. Native offerings hang about it, an incense table stands in front (which I removed to take the picture), and laudatory inscriptions all about show the feeling of the common people

toward this protector of their city. The cannon-idol goes by the name of "The Great General," if I remember the Chinese name aright. The mouth suffered in the conflict, a large part of one side having been blown off.

The day I saw the sights of Changsha I called upon the missionaries of other bodies at work there. Without exception they all said Changsha is one of the finest cities in China, as regards prosperity and promise for Christian work. The foreign women praised the women of Changsha in particular, for intelligence and earnestness; and predicted great results in the work here for women. Mr. Hwang said to me: "There is an unusual



V. A VIEW IN THE GROUNDS OF A CHANGSHA TEMPLE



VII. THE GREAT GENERAL

opportunity for women's work here, as there is so little prejudice, and as women stand so much higher in estimation and in ability than in the other provinces I know along the Yang-tse. Alas! We have no work to speak of among them, not having either a foreign or native lady to undertake it. Such women as we have in our mission are reached only through their husbands, and while that

is good, it is entirely unsatisfactory. We need a foreign lady here very badly." And I agreed with him entirely. We need several foreign clergymen also and can never do our work well without them. But this is a commonplace remark. The same is said of a thousand places in the mission field. But in Changsha we must have them!

The Troubles of a Chinese Widow

BY THE REVEREND D. T. HUNTINGTON

HOUKANG is a town of about 10,000 people, twenty-five miles northeast of Shasi. Our mission there was started in 1897 on the invitation of several hundred more or less prominent citizens. Among the more earnest were Ten Tch Chi and his son, Ten Tsao Hsuin. Both soon died, leaving a property worth several hundred dollars—a considerable sum in China—to Tsao Hsuin's widow, a young woman of about twenty.

Certain of their cousins had always been opposed to Christianity, and had taken every means to hinder Tsao Hsuin from coming to the mission. After his death Mrs. Ten, who had not been baptized, did not come to church for a long time, but about ten months ago she began to come again. The cousins, being already opposed to the Church, and fearing that if she became a Christian they would lose their hold on her, used every possible means to keep her away from church. After she had removed her idols they put up others, so that Mr. Pao, the catechist, had a collection of five, which she had brought to the chapel.

The trouble culminated about a month ago, when these cousins insisted on having Buddhist monks perform ceremonies in her house for the repose of her husband's soul. Considering that he was a Christian and she an enquirer, this was a little too much. At her request Mr. Pao went and removed the idols before

which the monks were performing their rites. I do not think this was a wise thing to do—Mr. Pao is inclined to err through over-zeal—and I have directed that the idols be restored to the monks. It would have been better if Mrs. Hsuin had remained at the chapel till they finished their incantations, and then tried to get legal protection—always a difficult matter in China. That course presented great difficulties, however, as Mr. Pao is living alone, so that the impropriety would have been great.

A few days later the eldest of the cousins attacked Mr. Pao on the street. Fortunately, some converts were present who seized him and handed him over to the petty official at Honkang, who in turn handed him over to the county magistrate, where he is still detained.

This incident illustrates the mixed nature of most persecutions in China. There is hardly ever a case where the sole motive is hatred of the Church. Sometimes, as in this case, avarice is mixed with it, and more often long standing hatred. One is naturally very loth to take up such matters, lest he be unconsciously furthering private quarrels and holding out temporal advantages to those who will join the Church. In this case, the heathen party made it absolutely a matter of religion, so I felt I could act without much danger of doing such harm.

Ichang.

Lights and Shadows of Cape Mount Life

BY AGNES P. MAHONY

DURING Mr. Matthews's absence for his well-earned holiday, I have been left in charge at Cape Mount. The boys have been so well trained that they are easy to manage, and the larger boys are very helpful. My work would be much harder if it were not for Konde Kai and Kundo, who teach in the school as well as control the boys and keep an oversight over their work and play.

As I am living now on the station, I have used part of the money that I would have spent in "running" my house to send one of the older boys to Freetown to learn to be a blacksmith. Mr. Matthews wanted to take him, but did not have the money, so I gave him some of my house money for that purpose. Boolah went off with Mr. Matthews, who also took with him Joshua Kimber, a bright boy of fifteen, to place in the school at Freetown.

Two other boys have told me they want to learn tailoring and carpentry, so that if Mr. Matthews is not able to start an industrial school, I hope that some provision can be made to send these boys to a school where these trades can be learned, and the chance thus given them to earn a civilized living. This is one point where the work of our Church is weak; we try to fit them for the life beyond, but do nothing, scarcely, to fit them for the daily battle for life. People at home cannot realize what it means when a mission boy grows up, and finding nothing to do around by which to earn a living, goes back to his old native ways and "makes a farm." That is, he gets a few things together, purchases a wife, and she does the farm work for him. Recently four of the old boys have come to see me; two of them, I have no doubt, are living in this way. A third, when asked what he was doing for a living, said "Nothing," and the fourth is pulling a canoe. How much better Boolah is now in Freetown, learning a trade by which he can take care of himself.

Recently two leaders of a tribe which

has been trying to provoke a war with a neighboring tribe thought that by attacking some of the women the men would be forced to retaliate. They came to one of the native villages near us and were hospitably received. While one of the women was cooking for them they slashed her across the legs with a sword, nearly cutting one leg off. After carrying her for a number of miles from the interior, her relatives put her in a canoe and crossed the lake to Cape Mount. Then they brought her to me on a man's back. I hate to see a woman carried around in that way. Somehow they seem to think that it is not necessary to carry a woman in a hammock, but like a bundle of rice or merchandise on their backs. If it had been a man who was hurt they would have found a hammock in which to carry him. I agreed to go every second day to the native town of Far Grassfield, about two miles away, and dress her wound, which is getting along nicely, and in a few more weeks will be healed. Her people seem so grateful, and when I am through say "thanky" in such earnest tones that one cannot help realizing their gratitude. I usually go late in the afternoon, because the sun is not so hot then, and also because I am always so busy earlier in the day, but I always have volunteers on the part of the boys to give up their recreation hours to go with me. The other day nine of them wanted to come. How much the people at home would enjoy seeing these boys (every one of them born of heathen or Mohammedan parents, who never think it necessary to be gallant to the women of their tribe) turn around and hold out their hands to help me across a stream or over a rough place in the road.

As yet the outbreak has not come, though it may occur at almost any time. Then refugees will flock to the mission for safety. I am trying to be prepared for such an event by using some of my "special" money to lay in a good store of rice. We have no fear of any personal violence at Cape Mount.

One day last week one of the old mission boys came to see me, Paul Williams, who had helped me during the small-pox epidemic nearly three years ago. He had become tired of waiting to be taught how to earn his own living, had left the school and gone back to his native town "to make a farm." With him were some Mohammedan men of his town. I gave Paul one of the New Testaments printed in Arabic, told him to let the Mohammedans of his town read it, and to explain to them what he had been taught at the mission. A few days after this a man came to me and said that he came from a town a long way off, and had never been to the mission before, but he had heard that I had a book that he could read, and he wanted to look at it. I brought out one of the Arabic New Testaments. How his face lighted up at the sight of the words that he could read. I told him that he could take it away, and that if he wanted to own it, to bring some fowls or fruit with which to feed the children and I would give it to him. They will appreciate the book more if they pay for it. About two days after this another strange Mohammedan from another village came to me and said he had heard that I had a Koran that he could read and that he wanted to see it. He seemed so pleased when he found that he could read it, and gave me three English shillings for it. When I found that these strangers were stopping in the native town of Grassfield for a few days, I sent one of the mission boys early on Sunday morning to tell them to come up and listen to one of their own boys, Konde Kai, read God's Word, and to listen to the children of their tribe singing and praising God. Eight Mohammedans came to the service and seemed so interested I could not help crying when I looked around and saw the little flock without an earthly shepherd. What is the reason that the priests of the Church will not come to Africa? If they could but see these faithful "soldiers of Christ" meeting together, led in the service by one of the native boys, surely some would come to Africa, and there need never be a time that this part of the

field would be without a commissioned officer to lead the battle. If they could but realize what it means to us to be without hope of having the Blessed Sacrament administered until Mr. Matthews's return, some one would surely come. I wish the Church at home could but have seen us the morning Mr. Matthews sailed. While the ship was in the harbor and his baggage had gone ahead, he sent messengers around to the few communicants of the Church who lived near enough and, with the confirmed boys of the school, we gathered for the last time around the Lord's Table.

Mr. Matthews has as much as he can do to attend to the bringing up of these boys in a Christian way (for our hope for the people here lies with bringing up the juniors as Christians) and if there were another priest here he could go around in the native towns and hold services. It is a shame to the Church that the Mohammedans send their missionaries to the different towns and that we do nothing. All along the coast of Liberia and on the banks of the rivers, the Methodists and Baptists have many missions. I have been told that they have more men and women offer for the work than they can afford to send. But for eighty miles north and south and for hundreds of miles back of us, there is not one person to tell the message of God's love to the people. We ought at least to have one other priest in this vicinity, so that we need never be without one. But there is work for several, for this section of the country has been left entirely to our Church, and she is not doing all that she might do.

So far the summer rains have not been so very bad, and only one night have we had to put buckets in our bedrooms to catch the water as it comes from the floor above, although we have about thirty buckets upstairs in as many places where the roof leaks, and every morning one of the boys goes up to empty them.

Living near the school are three of the old mission girls, whom I am helping and teaching. When I get into my own house they will live with me. Another time I will tell something about them.

Tsing-poo: A New Out-Station

BY THE REVEREND CAMERON FARQUHAR MCRAE

ON New Year's Day, 1902, the Rev. J. Lambert Rees, then rector of St. Peter's Church, Shanghai, was receiving calls from some of his parishioners. Among those who came was a Mr. Tsha, a young man who, for some years had been a faithful communicant of St. Peter's. In the course of conversation Mr. Rees found that Mr. Tsha was not, as he had supposed, a Shanghai man, but that he lived at Tsing-poo, a city some twenty miles distant, being employed on a steam-tug which made daily trips between the two cities.

It happened that Mr. Rees was on the look-out for a place in which to open a new out-station, so he suggested to the young man to try to get the names of some of his friends in Tsing-poo who would like to learn something of Christianity. Mr. Tsha fell in eagerly with the suggestion and in a few weeks had succeeded in getting about a dozen names.

Mr. Rees next sent one of his catechists, Mr. Tsang, a man who had already shown considerable aptitude for pioneer work, to look over the field and see what could be done in the way of opening a station in Tsing-poo. As he was on his way thither by boat, Mr. Tsang fell into conversation with one of his travelling companions, a young man named Zau, who said that he had read one or two Christian books and would be glad of the opportunity of learning more about the "Doctrine."

Through Mr. Zau, the catechist made the acquaintance of several other prominent men in Tsing-poo, who put down their names as enquirers, and met with so much encouragement from them that he felt justified in securing a room in which to hold regular services. So, within three months of the day when Mr. Rees first broached the subject, the new station of Tsing-poo was in active operation.

The name Tsing-poo means "Clear Stream," and it is a real pleasure to sail on its beautifully clear waters after long experience of the muddy creeks around Shanghai. The city itself is not large, being not more than two miles in circumference, with, perhaps, 25,000 inhabitants. It is important as the residence of the district magistrate, and the centre of an unusually populous country-side.

The Church in Tsing-poo has grown and prospered from the very beginning. The station is visited from time to time by the native and foreign clergy in charge, who examine and admit the candidates for the catechumenate and for baptism; but the real work has been done almost entirely by Mr. Tsang, who has shown himself the right man in the right place. Last spring, when Mr. Rees was obliged, on account of ill-health in his family, to surrender the charge of the out-stations, he saw, as the result of the work undertaken two years before, services held regularly every week in three other places besides Tsing-poo, the group of stations numbering altogether more than 200 adherents, of whom 50 have already been admitted to the Church by baptism.

The congregation in Tsing-poo early saw the necessity of securing a better place of worship than is afforded by the present rented room, which is, at every service, crowded almost to the point of suffocation. To this end they have purchased a piece of ground for \$100 (gold), which has since been enlarged by the gift of an adjoining piece, and have pledged about \$100 more toward a building fund. Two of our Shanghai churches, St. Peter's and Grace, gave as their Easter offering to that purpose, \$30, and the Woman's Auxiliary of Shanghai, at their last annual meeting, gave about \$40.

One of the most interesting and successful features of the work at Tsing-poo, is that carried on by Miss Porter and her



SOME SIGHTS ONE MAY SEE WHILE ON A PREACHING TOUR IN AND ABOUT SHANGHAI

1. *A homeless boo sah-idol. His temple was pulled down over his head and himself injured by the Tai-Pings some forty years ago, and he has been sitting there ever since, but in spite of adversity keeps smiling*
2. *Portable shrine containing a sacrificial set, paper money to burn hanging on the outside, carried in idol processions or at funerals*
3. *A view in Shanghai. Native city*
4. *The man in black is carrying an incense burner weighing about twenty pounds, suspended by small hooks through the skin of his forearm. He is supposed to acquire merit by the performance*

Bible-woman, Mrs. Koo, among the women and children. These two devoted workers have from time to time spent several weeks, sometimes months, in Tsing-poo, living at first in a miserable attic-room over our chapel, and latterly making their headquarters at Mr. Zau's home. Mrs. Zau was, at first, violently

opposed to her husband's having anything to do with Christianity, but curiosity led her to go to see the foreign lady, with the result that she was last June admitted as a catechumen, and is now one of our most devoted adherents.

Much of interest might be written of the effect the Gospel has had already in

the lives of some of the Christians; but this article must close with a brief outline of our plans for development.

It is not our purpose to make of Tsing-poo a place of residence for foreigners. It is near enough to Shanghai to be worked conveniently as an out-station. We do not want an expensive equipment.

The small amount that we do need, however, we need very sorely. It is necessary, if the work is not to come to a stand-still, or actually begin to lose ground, that we should have a place of worship large enough to accommodate our congregations. Numbers are turned away for lack of room at nearly every service, and some of Miss Porter's women refuse to attend the services at all, because it upsets all their Chinese ideas of

propriety to be so closely crowded together with a lot of strange men.

In addition, we need quarters for a native clergyman, rooms for a boys' and a girls' day-school, guest-rooms for the use of the congregation before and after services, and a place for the foreigners to stay when they visit the station.

We estimate that all of this could be done, by the exercise of rigid economy, at a cost of \$2,500. It is our desire to begin putting up these buildings early in the first of the new year.

As not the least important among the results of our work in Tsing-poo, may be mentioned the fact that Mr. Zau, with four other baptized Christians from that district, have applied for admission to Mr. Ancell's School for Catechists.

News from Nara

BY MRS. I. H. CORRELL

WHILE the great Exposition in Osaka was in progress, the missionaries of a number of Christian bodies in Japan united in maintaining preaching services in a building just opposite the grounds. Through these services thousands of people who might not otherwise have heard immediately of Christianity made their first acquaintance with its teaching. On a recent Saturday, Dr. Correll received a telegram from a young man who had heard him preach, saying that he was going to the war, and wished to be baptized. Much to his regret, Dr. Correll could not go to the young man, and suggested that he should ask another of our missionaries living near by to baptize him. But the young man decided otherwise, and leaving home early on Sunday morning came many miles through a cold rain to be baptized in the Nara Church. On our way to the service we noticed the school children of the town marching up to one of the temples. It was the day of the annual "Monkey Festival," and they had to take part in the ceremony. We feared that we should be without our choir boys, and that the size of the Sunday-school

would be greatly diminished. True enough, the boys failed to appear in time for the service, and our rule is that any member of the choir coming late must take his place in the congregation. During the baptismal service two boys appeared. When I took them into the vestry and asked them why they were late, they replied, "We had to go to the temple. At the first chance we ran away and came to church." So I broke the rule, and allowed them to put on their vestments and take their places in the chancel.

Our Sunday-school has an average attendance of 150. All but four of these are from heathen homes, yet it would do many American congregations good to hear these children, often allowed to run wild in the streets, repeating passages of Scripture, the Creed, and the Lord's Prayer.

In anticipation of the meeting in Nara of the *Chi-ho-kwai*, or diocesan convention, as we would say at home, Dr. Correll planned for a great preaching service to be held in the theatre. Doubtless many home people would have smiled could they have seen the procession that marched out of the yard of the

Yobi Gakko, that is to say Nara Church school, on the evening before the preaching service. At its head was the mission band, consisting of a bass drum, a tenor drum with a hole in it, an alto horn and a clarionet. Then came twenty of the school boys, carrying white lanterns upon which the name of the mission had been painted. Dr. Correll and some of the church members closed the procession. The plan was to canvass the city and distribute several thousand notices of

by sitting beside him, a huge walking-stick in his hand, with the assurance that the first sign of interruption would bring on painful consequences!

On one of the mornings of the convention we planned an early service to be held on the top of *Mikasa Yama*, the "Three Umbrella Mountain." A heavy rain prevented this, so the service was held in one of the cottages on the mountain side. Perhaps for the first time in all these centuries these beautiful hills,



AMERICAN AND JAPANESE BOYS IN THE NARA CHOIR

the preaching service. This was something rare and wonderful for this conservative old city, so devoted to its ancient ways, religious and political.

About 350 people came to the meeting. In the middle of one of the addresses a dissenting voice was heard in the audience; a crowd gathered about the noisy individual, and the chairman asked for silence till the close of the speaking, when opportunity would be given for the asking of questions; but the objector had nothing to say when the time came. Next day we learned that he was a Buddhist priest. An old man, also a Buddhist, who sat near by and wished to hear what was said, silenced the priest

so long given to idolatrous worship, resounded with the sounds of praise and adoration to the true God.

Next let me show you one of our country chapels; let us go to Sakurai. Forty-five minutes' ride by train and a little jaunt on foot bring us to a low, thatched-roof house. We slide back the little door, and, stooping very low, enter a long hall with an earth floor. On our left is the kitchen with its plaster range and no outlet for smoke except a small hole in the roof. At the end of the hall, on our right, the paper doors slide noiselessly back, and the Japanese lay-reader bids us welcome. Taking off our shoes, we step upon the matted floor, raised

about a foot and a half above the ground. Here we *salaam*. In the centre of this little room, nine by six feet, surrounded by paper doors, is a little brazier in which a few pieces of charcoal are burning. One Japanese after another drops in, and we continue to *salaam*. The room is now too small; one side is opened, and this lets us into another small room where our organ is kept, and our song service begins. Numbers multiply, and now another set of doors slides quietly out of sight, and we are in our chapel.

country missions, which we could buy in Tokyo for about \$200 for both, if we had the money. It will not be very long until these people will help themselves, and who knows how much they will do for others! Just now is the time they need help.

Recently we visited the very old temple at Hase, beautifully located in the mountains. The great image of Kwanon, the Goddess of Mercy, is there. We went there the day after a battle, when three hundred or more of Japan's



WHERE THE GOSPEL WAS PREACHED AT THE OSAKA EXPOSITION

Here stands our altar, a very common pine table, covered with a piece of muslin sewed together in the middle. The pulpit is a lectern of pine, on which the Bible lies. We have no chairs, nor do we wish to have. All the rooms are covered with rather soft mats about two inches thick, which, of course, get hard after one has been sitting upon them for two or three hours! This is how the Japanese live, and we do not wish to introduce expensive innovations, but we do want suitable chapel furnishings—particularly two small cabinet organs for

sons lay slain upon Manchurian soil. Stricken families were there praying for mercies from the hand of this deity. The most pathetic thing about this war is that much of the strength and vigor of the nation are going out never to return. But a braver and more loyal people live not upon the earth, and whilst I look mournfully out upon the fields now teeming with verdure and think of the desolation so near at hand, they, with tearless eyes, suffering and want staring them in the face, submissively say, "Our country needs them all!"

The Five Great Missionary Mass Meetings of the General Convention

BY JOHN W. WOOD

The following accounts of five great general missionary gatherings were written by the Editor of this magazine and were originally published in *The Churchman*. They are reprinted here in connection with the proceedings of the Board of Missions, to complete the account of one of the most striking features of the Boston Convention—its well-tempered missionary enthusiasm.

I. The Triennial Meeting of the Woman's Auxiliary

October 6th

AFTER the great morning service in Trinity Church for common worship and a united offering, it was natural that the members of the Woman's Auxiliary and their friends should come by thousands to the afternoon session to listen to the accounts of the progress of the Kingdom of God all over the world. Long before the time set for opening the meeting, every one of the 2,500 seats in the large hall in Tremont Temple was occupied and scores of people were standing. Then a second hall in the same building was opened and within a few moments it, too, was crowded with an audience of nearly 1,000, many of them standing. The enthusiasm and the interest were inherent characteristics of the Auxiliary. It was entirely inaccurate to say, as one of the daily papers did, that the crowd was due to curiosity to hear the Archbishop of Canterbury and to know the amount of the United Offering.

Mrs. Thayer, the president of the Massachusetts branch of the Auxiliary, presided, and asked Bishop Lawrence to lead the opening devotions. The hymn was sung and the creed and prayers were said with stirring effect, the many men present helping to give greater volume to the women's voices. Then Bishop Lawrence introduced Archbishop Davidson, who, here as everywhere, immediate-

ly won all hearts. He esteemed it a great privilege to speak to such a gathering and would have been deeply disappointed had he been allowed to leave Boston without having looked into the faces of such a company. "The work we are all banded to do in the Church of God," the archbishop continued, "has become more clearly defined as the years run on. But if it were left to men alone to do it, we should feel that half the battle was missing. 'Half the battle' consists of women's work, because it is a battle which we are daily and hourly to wage—a battle which, we are increasingly learning, it is simply impossible for men to wage alone. You have set yourselves to solve, and in many ways better perhaps than we have solved it on the other side, the problem of how to enlist women's help in all the varied departments which the fighting in that great ceaseless battle against wrong involves, while yet preserving the distinctive characteristics which belong to womanhood, as contrasted with manhood. Unless we have the banded strength which comes from manhood and womanhood working together, it is impossible that the victory, which is now in many respects and in many departments almost coming into sight, shall be adequately and rightly and finally secured."

Then, with a humorous reference to the many engagements the kindness of his hosts had imposed upon him, he said that America was evidently trying to solve the problem of perpetual motion, which has so far baffled the great scien-

tists of Europe. Judging from his experience, he felt hopeful of being able to give a personal demonstration of the possibility of perpetual motion before he left the United States. With the hope that "the larger responsibilities belonging to the American nation to-day may be realized in the homes of the country, and among the womanhood as well as among the manhood, of the land," the archbishop closed an address which will always be remembered by the Auxiliary as among the most inspiring messages it has ever received. After giving his benediction, Dr. Davidson left the hall to keep other engagements during the afternoon.

Mrs. Thayer then read her address, recalling the last general meeting of the Auxiliary in Boston, during the General Convention of 1877, and contrasting its attendance of 250 with the thousands of the present. That was before the Auxiliary had learned what a mighty inspiration comes from united giving, as well as from united praying and working.

Miss Julia C. Emery, under whose leadership as General Secretary the organization has gone on from strength to strength, then reviewed briefly some of the Auxiliary's achievements during the triennium. Its gifts, including money for all purposes and the estimated value of boxes of clothing and supplies sent to the field, reach the striking total, for the three years, of \$1,400,000. Of this amount nearly \$200,000 in money have been given to aid the Missionary Society in meeting appropriations; \$1,200,000 represent special gifts, for local and general needs.

Turning its thought to the world-wide mission field, the meeting listened with eager interest to addresses upon "The Kingdom Growing." Bishop Johnston, of West Texas, told how in the commonwealths of the West and Southwest steady progress was being made, as illustrated by the results achieved during the last fifteen years in his own district. Bishop Brent told the stimulating story of the Church's effort to build up new traditions of Americanism and a pure Catholic faith in "The Islands." He

made special reference to the service of women in the Philippines, as kindergartners, nurses and visitors in the homes of the people. He regretted to announce that just before coming to the meeting he had received a cable that Miss Margaret P. Waterman, one of his former helpers at St. Stephen's, and now his head settlement worker in Manila, was seriously ill, and had been ordered home by the doctors. He rejoiced to know that the offering of the women made in the morning would help to meet just such an emergency, and that he could assure Miss Waterman's friends that the Church would care for her until restored health enabled her to return to her post.

Remembering that the Philippines are a domestic mission, it was but a step to the Asiatic "Beyond," about which Bishop McKim was next called up to speak. Deprecating the use of the phrase "foreign missions," he traced the natural outspreading of the Christian message from the centres of apostolic days, and showed how finally it had reached Japan. There it is producing the same results as elsewhere. For one thing, it has given the Japanese language a new word—that for home—an idea entirely unknown until Christianity made it real to the people, by its teaching and by the object lesson of the homes of missionary families. It has aroused some of the Christian leaders, notably the editors of some of the best papers, to fight, and in some measure win, the battle for the purity of womanhood, so that it is much less common to-day for parents to sell their daughters to lives of shame, or for girls to be held in practical slavery for immoral purposes.

Mr. Wood, from the vantage point of the Church Missions House, spoke of the good he knew the United Offering of previous years to be doing in the mission field, in building churches and rectories and maintaining women missionaries. It is only about sixty years ago that Bishop Wilson, one of the early C. M. S. leaders in India, very positively declined to accept the suggestion that single women might do efficient service among

the women of that land. Now the C. M. S. has 396 unmarried ladies on its staff. In our own Church missions in this country and abroad just under 200 single women are at work. One-third of them are entirely supported by the United Offering.

Dr. Lloyd had just begun to speak about the "United Offering in the Woman's Auxiliary," when Mr. Thomas and Mr. Roberts, tired from nearly four hours of counting money and checks, appeared in the hall. Their faces betokened good news, and Dr. Lloyd gave way at once. After a few explanatory statements, Mr. Thomas proceeded: "The United Offering for 1904 amounts to one hundred and forty-two thousand ——" That was as far as he could get. The audience knew that the largest previous offering had been far surpassed, and rose in a body to sing "Praise God, from Whom all blessings flow." When quiet had been restored, Mr. Thomas gave the remaining figures, showing the offering to be \$142,917.40. Belated gifts received in the next few hours carried it to nearly \$144,000, and the next day the announcement was made that one member of the Auxiliary had agreed to make up whatever might be needed to complete a round \$150,000, after all contributions still to come have been received.

With the audience fairly tense with excitement, Dr. Lloyd was recalled to the difficult task of interpreting to the Auxiliary the spiritual significance of its own achievement. Prefacing his words with the remark that there is nothing American women cannot do if they put their minds to it, Dr. Lloyd pointed out the subtle temptation "to rest content with the doing of things, to which Americans are peculiarly prone. One hundred and fifty thousand dollars will enable us to do things of which our fathers never dreamed, but \$150,000 will lead us out into the darkness, if we trust in it alone. Think of your money offering as a witness that you have entered into a compact with your Master, who has given you the priceless gift of your Christian womanhood, and who means that you

should give yourself for your sisters." Dr. Lloyd's words carried the meeting to its highest plane, and as the closing hymn rang out, it was easy to read upon hundreds of faces the record of a new resolution to pray, work and give as never before for the Kingdom's coming.

II. The Triennial Sermon to the Board of Missions

October 9th

THE intense interest which has marked all the missionary occasions of the General Convention thus far, found further expression at the service in Trinity Church, Sunday evening, when Bishop Brent preached the triennial sermon before the Board of Missions. Half an hour before the service began, every seat was occupied and many people were standing, while others failed to get into the church at all. The sedilia in the chancel were occupied by members of the Board of Managers and others of the clergy and laity, and chairs placed upon the choir platform provided for many of the congregation.

At the close of the processional hymn Bishop Tuttle led the congregation in the creed and collects. As Bishop Brent proceeded to the pulpit the congregation sang, "Rise, crowned with light," with fine effect. The text of the sermon was, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (St. John xiv. 6); its subject, "Christianity, the Absolute Religion." Some think it unfair or intolerable to claim for Christ all that the Gospels claim. They would place Him, as it were, in a gallery of the great masters who have sought to reveal the secrets of life. Why is it necessary, they would ask, to go to the nations whose religions have produced noble characters and great saints to teach them that the fulfilment of life is to be found only in Christ? It is a striking fact that until men whose minds were steeped in Christian truth went to the East and endeavored to interpret the native re-

ligions, their most worthy and attractive features were unknown. It takes a Christian mind to appreciate what is best in them. This fact is demonstrated in books like "The Soul of a People," which, with all its beauty and power, does not represent Buddhism as the Burmese know and practise it, but as the author with his Christian training idealizes it. So, too, the authoress of "The Web of Indian Life," though her name be an Eastern one, has a European character and a Christian pen. She portrays the beautiful things in Indian life because she sees what only Christian eyes can see, while at the same time she seems strangely blind to the other side of the picture.

Various attempts have been made to reconstruct a less absolute Christ than the Christ of the Catholic faith. Renan tried to do it, and gave us a Christ in white marble. So it must ever be. To modify the claim of Christ is to represent Him as other than He is.

The absolute claim of Christ upon us calls for an absolute response from us. Wherever you find a man really responsive to the will of God, there you find a missionary—a man who will not be satisfied with parochialism, or diocesanism, or nationalism. Christianity must not only be absolute, it must be tolerant, in the sense of studying other religions, and building upon whatever may be true in them. A native religion cannot be annihilated. There are evidences of this all over the East, where two religions exist side by side, as Shintoism and Buddhism in Japan, or when one has adopted certain elements and practices of another, as among the *nat* worshippers in Buddhist Burma. When it is remembered that each non-Christian nation may make some contribution to the better understanding of Christian truth, the evangelization of the world takes on a larger meaning. The day is coming, because Jesus Christ always wins, when the childhood, the young manhood and the old age of the East shall rejoice in Him.

After the offering, which was for general missions, the Archbishop of Canter-

bury, at the request of the Presiding Bishop, said the closing prayers and gave the Benediction.

III. Church Extension in the Eastern Hemisphere

October 10th

THE first of the missionary mass meetings arranged by the Boston committee in connection with the General Convention brought together an immense audience at Tremont Temple on the evening of October 10th. Although the meeting was not scheduled to begin until eight o'clock, a great crowd gathered in the streets before seven, and by quarter past seven it was impossible to find a vacant seat, while hundreds were ranged against the side walls and stood throughout the evening. Just before eight o'clock, Bishop Lawrence appeared on the platform and was greeted by a round of applause which indicated the affection his own people feel for him, as well as the high esteem in which many of the visitors, to whom he was a stranger a fortnight ago, have come to hold him. He was followed by eighteen or twenty of the bishops, the missionary secretaries, and some of the members of the Board of Managers. The opening hymn was sung with much spirit by a vested choir of two hundred or more men and boys, well drilled and admirably led. Unfortunately the hymn, while fine in itself, was entirely new to the audience and few were able to join in it, so that the meeting failed to get the spirited start it might have had.

After leading the devotions, Bishop Lawrence introduced the general subject for the evening, "Church Extension in the Eastern Hemisphere," by pointing out how Christianity, which had originated in the Orient, was returning there in force during these later days, to infuse new life and hope into the decadent civilizations of Asia.

Bishop McKim, of Tokyo, was then called upon to speak of "The Eastern Crisis and the Church's Opportunity." So far as Japan is concerned, the pres-

ent is a critical period, because her great intellectual and material progress has not been accompanied by a corresponding moral advance. Indeed, the less said about Japanese morals the better. Some question whether Japan may not have lost her moral fibre. However this may be, the successful effort of Christian missions to establish new moral ideals, and to impart to the people the power to move toward them, is most important and promising. Many careful foreign observers realize this. For instance, a distinguished American Consul-General has put on record his conviction that, even from the mere business point of view, there can be no better investment of money in Japan than in Christian missions. Marquis Ito and other Japanese leaders, who formerly denied the necessity of religion as an element in national development, now plainly say that the only real and enduring civilization is that which rests upon Christian principles. Whatever uninformed or prejudiced westerners may think about Shintoism, with its 8,000,000 gods and its obscene rites, being good enough for Japan, the Japanese themselves do not think so. Have any of the travellers who return to this country with wonderful stories of Buddhist temples and the sufficiency of Buddhism ever seen a Buddhist hospital, or orphanage, or home for the aged, or, in fact, any other institution of mercy? These are the facts which constitute the Church's opportunity. To some extent, at least, advantage has been taken of them, and the influence of Christianity to-day is fully one hundred times its statistical strength. The Government has sent twelve Christian chaplains with the Manchurian armies; it has asked the Young Men's Christian Association of the United States to supply Christian teachers of English for the middle schools; it is even permitting Christian instruction in its school for the training of civil service employees, because, as officials have plainly said, it knows it can trust Christian men.

Bishop Ferguson was asked to speak

about "The Lights and Shadows of the Dark Continent," but with the inexorable fifteen-minute sand glass before him, evidently felt that he had time only to dwell upon positive achievements. He made a hit at once, and caused much amusement, by turning the sand glass over when the applause threatened to consume too many of the scanty minutes. The Liberian Government frankly recognizes the value of Christian work, and especially that of our mission. "Every convert from heathenism," its present president had said in his inaugural address, "is a political recruit." The Government has given \$1,000 of the \$14,500 needed for the new girls' school on the St. Paul's River, and has pledged \$500 a year for the next five years, toward its expenses. A self-supporting and self-propagating Church was the ideal he and his helpers had before them. African congregations not only give generously to their own work, but every year they send considerable amounts to the Church Missions House to be used for missions among the white people, the Indians and negroes of the United States. Of the twenty-six clergy, who care for nearly 2,000 communicants, only one is a white man, and many of the others are direct converts from heathenism.

Bishop Graves, of Shanghai, with his usual vigorous incisiveness, punctured the "yellow peril" myth. The peril, in fact, is all the other way. China wonders anxiously what the powers are going to do with her. She does offer to the Church "a golden opportunity." She is open to Christian influence and leadership as never before; yet the Church lags behind. With kindly and pointed earnestness Bishop Graves declared that our present effort in China is unworthy of a great Church, so far as the extent of the work and the number of workers are concerned. The quality of the work is excellent. There are no better or more effective institutions in the East than some of our schools and hospitals. But in spite of this, the Bishop continued, "you are only playing at missions. Give

us more of your sons and daughters to evangelize, to educate and heal. God has opened the doors and made the way plain. If the Church halts and hesitates she will justify the suspicion that the heart is being eaten out of religion, and that she has not energy enough to send men to the front." If Bishop Graves spoke positively and feelingly, his words were the counsels of a loyal friend and leader, upon whom the Church has placed a heavy burden. The necessity for plain speaking was understood when people learned that all Christian bodies together provide only one missionary for every 120,000 Chinese, while in a land racked, as perhaps no other is, with pain, there is one physician to every 1,000,000 of people.

The greeting given to Bishop Brent when he rose to tell "What the American Church Can Do in the Philippines" was the spontaneous outburst of the affection and confidence of hundreds of his former fellow-Churchmen and fellow-citizens who are proud of the record he is making in the Philippines. The Church is in the islands to make her contribution to building up the Kingdom of God among men. She is the Church of the Reconciliation, with strong convictions, and therefore capable of exercising true tolerance. She is faced by delicate and difficult problems, but the effort to solve them will enrich her character. The American Church must and can mould and lead the American and European life. Residence in the tropics involves tremendous temptations. There are no such social safeguards as help people at home to be what they are. In a moment's reference to the army, Bishop Brent expressed his dissent from much prevalent, uninformed criticism. The army, he said, is an American institution and deserves to be honored as such; it has been called upon to do the meanest and most difficult kind of work; its members have been surrounded by peculiar temptations. The work of the Church among the Filipinos must be constructive, not destructive. Schools will be necessary to

supplement the evangelistic and hospital work. Already the Church has shown her ability to minister to the pagan tribes in the interior of Luzon, and to the Chinese in Manila. Among the latter there is a manifest contempt for the kind of Christianity which the Roman friars have made more or less familiar. Bishop Brent's closing appeal, "What you and I want is \$25,000 for a Church hospital in Manila," ought to find an early response.

The meeting was the last public gathering to be addressed by the Archbishop of Canterbury, "on this trip," as Bishop Lawrence put it, to the great delight of the audience. If some people have been disposed to think of the archbishop as exclusively or primarily a distinguished dignitary of the Anglican Communion, they have done him a real injustice. He is first and foremost the chief missionary statesman and leader of the Church of England. He did not hesitate to speak of missions as "the biggest subject," "the vastest of all subjects," "the grandest subject" that could occupy the thought and enlist the aggressive energy of Christian people. Then, with deep earnestness, he suggested some of the responsibilities resting upon him as the central executive in the widespread work of the Church of England. In the finest spirit he took the meeting into his confidence, as it were, by outlining some of the plans and hopes of all who are charged with missionary administration. Particularly fine was his appeal to those who doubt the advisability of missions in non-Christian lands, or question any of the methods of missionary work, to give him and other leaders in the cause the benefit of their candid and constructive criticism. He looked to see the time in the near future when it would be considered a discreditable thing for anyone to be ignorant of, or indifferent to, the story of missionary extension, because it would be equivalent to being ignorant of the history of one's country and of what is happening in the world.

Then with evident emotion, each word

showing something of the regard he has come to feel for the people who have so eagerly listened to his words during his stay in Boston, Dr. Davidson said that the memory of the meeting would send him back to his own exacting tasks enheartened and strengthened to work with greater energy for every enterprise that will add to the peace and progress of mankind.

While the Tremont Temple meeting was going on, an overflow meeting was in progress at St. Paul's Church, presided over by Bishop Doane. Here, too, the crowd greatly exceeded the capacity of the church, and the interest and enthusiasm ran high. Each speaker, as he finished, was hurried from the hall to the church or from the church to the hall, for a second address. The offerings at the two meetings were a little more than \$1,200, and were given for general missions.

IV. Church Extension in the Western Hemisphere

October 16th

WITH their eagerness for information concerning the progress of the Church's mission in no wise abated, the Church people of Boston and their Convention guests crowded the spacious auditorium of Symphony Hall on Sunday afternoon, October 16th, and overflowed by hundreds into the neighboring Church of the Messiah. The Presiding Bishop was in the chair at the hall, while the Bishop of Pennsylvania presided in the Church. The subject—"Church Extension in the Western Hemisphere"—and the speakers, the Bishops of Olympia, Georgia, Southern Brazil and Alaska, were the same in both places. In the hall a large vested choir of nearly 250, with banners carried aloft, marched up the centre aisle to the platform, and with the aid of the great organ and cornets led the music in inspiring fashion.

Bishop Keator, whose subject was "Church Extension in the West," counted it an honor to be the chosen

spokesman for ten missionary districts and several missionary dioceses. Everywhere he saw evidences of cheering progress. But the subject was so vast he could best discuss it by dealing with his own district as typical of others—although, as its bishop, he must be allowed to say it was the best of all districts in its present opportunities and further possibilities. Since coming to the Convention he had been told that Boston people knew more about Olympus than they did about Olympia, so he would give some elementary facts. After dwelling upon its strategic position and its material resources, the Bishop emphasized the most valuable asset of the country—its enterprising and energetic men of affairs. They are building for a great future and never was there a stronger and truer lot of empire builders. As the leader of the Church, he sought to drive home the principle of responsibility for self-support and missionary extension. Gradually the people are learning that it is better to do for one's self than to ask the aid of others. Some help was still needed, because the wealth of the country is largely held in the hands of Eastern people. Many of the mines and other enterprises could not be run without Boston capital. Still more needed than financial aid is the service of efficient clergy with faith in the future and ability to build for it.

Bishop Nelson, who spoke of "Church Extension in the South," had no quarrel with the Northwest, but it could not outclass his own State of Georgia. Here opportunities came crowding upon one far more rapidly than the limited resources of the Church could handle them. The old suspicion and dislike of the Church is passing in some measure, and progress is being made especially among the younger people. It would be worth years of effort and thousands of dollars to the Church in Georgia if a General Convention could be held in Atlanta. The South needed a "demonstration in force" that people generally might come to know better the things for which she stands. Then, with a reference to the in-

fluence of the Church and the thoroughness of her work, Bishop Nelson said that, with but one exception, he had never learned of a Churchman who had in any way participated in or countenanced mob violence, and that no negro communicant has ever brought notorious dishonor upon her teaching. He was proud to say that the Southland for which he spoke, particularly in the Virginia section of it, had given more men and women to the Church's foreign work than any other part of the country.

Bishop Kinsolving defined "The Struggle with South American Problems," as a struggle for spiritual life, for religious liberty and for a return to a pure catholicity. Whatever might be the varying opinions of the political Monroe Doctrine, there could be only one opinion as to the duty of Christian North America to aid the neighbor nations of the Southern continent as they lie bruised upon the world's highways. Yet the Church in the United States has in sixteen years sent only five men to a country whose size might be expressed in mathematical form thus: Brazil=the United States and two Texas. The longing for the primitive Catholic faith was often pathetic in its intensity. Only recently there had come to the Presiding Bishop a request for Prayer Books from people living over 2,000 miles in the interior, where messengers of the Church had never penetrated. In Brazil, as elsewhere, what has been done has been well done. Seven men have been ordained; eight others are under training; ten more are eager to be trained, but the means are lacking. Last year the 700 Brazilian communicants gave \$7,500 for the maintenance of their religious privileges.

It is a far cry from Brazil to Alaska, but the journey was quickly made when Bishop Rowe stood before the audience as the personal embodiment of that vast district. Remembering the heroism of his service, the audience gave him a real ovation while he stood for fully a minute, watching with anxious eye the sand rapidly slipping through the glass that

measured the allotted time, and looking as if it would be easier for him to face an Alaskan blizzard with a bear or two and a pack of wolves thrown in, than that crowd of admiring and applauding fellow-Christians. With a happily selected anecdote or two, Bishop Rowe worked out of his embarrassment and proceeded to explain that his journeys were made chiefly in mid-winter because then it was possible to reach more people. The Indians were gathered in their camps and the white miners had come back to the towns from the scattered claims upon which they had been working during the warmer weather. Alaska had just one advantage over Massachusetts—it was eighty times bigger, so one must keep going to cover it. No Church in Alaska had won such profound respect as our own. This was due to the characters of the workers and the methods of the work. The seven hospitals he had been enabled to establish had proved great blessings, and everywhere praises of them and of the devoted nurses who worked in them were on the lips of rough men, who, when they first went into the country, would have laughed at the idea of being influenced by the Church. But when they came to grief, with typhoid or pneumonia, or frozen feet, and the Church played the good Samaritan, their attitude changed completely. Where did these men come from? Why, from Massachusetts and other New England states, as well as from many other sections of the country and of the world. Alaska conditions were prolific in creating needs. One finished one bit of work only to see half a dozen others ahead. People at home might be almost impatient sometimes as appeals for help come crowding upon them. But that is a condition of progress. "God help us!" exclaimed the Bishop, as he closed a stirring address, "when we can come back from the field without needs which you must help us to meet."

Again the audience expressed its appreciation of Bishop Rowe's service by prolonged applause. And then, after the singing of a hymn, Bishop Hare, at Bish-

op Tuttle's request, gave the blessing, and the second great mass meeting ended, though not before an offering of \$900 had been taken for the work in the field.

In Symphony Hall, as at Tremont Temple, the arrangements were admirably planned and smoothly executed. On neither occasion could all the people who wished to come gain entrance, and as it was, many stood throughout. The local committee was wise in choosing meeting places where nearly 3,000 people could see and hear, instead of a place where 3,000 might hear and other thousands only see. It is safe to say that these meetings will long be remembered in Boston and that their influence will be carried all over the country as the delegates return to their homes. Boston has set a mark which it will be difficult, if not impossible, to surpass.

V. Sunday-Schools and Missions

October 23rd

ON the afternoon of October 23d the younger people of the Church in Boston and its suburbs were given an opportunity to hold a missionary service of their own, and right heartily did they take advantage of it. The body of Trinity Church was solidly filled by the delegations from sixty-eight schools representing thousands of boys and girls, all of whom would have liked to come. In the galleries were crowds of admiring friends. It was an inspiring company to face, as one thought of the possibilities wrapped up in these Churchmen and women of the future. For one thing, it seems well assured that the Churchmanship of the next generation will be of a more pronounced missionary quality. What else can be the meaning of these hundreds of youthful faces, following the speakers with intelligent and responsive interest?

In the procession, led by the full vested choir of Trinity Church, were the Rev. Dr. Lloyd and the Rev. Joshua

Kimber, representing the Church Missions House, besides seven or eight of the bishops from home and foreign fields. Treasurer Thomas, who finds in Sunday-schools and in missions two of the most absorbing and satisfying interests of his life, occupied a seat on the choir platform, with his assistant, Mr. E. W. Roberts. The brief service of hymns, creed and prayers was conducted by Bishop Lawrence and Bishop Whitaker. Then the Rev. Gouverneur F. Mosher, of Shanghai, outlined some of the contrasts between the life of children in China and in the United States, and showed how Christianity really works in a heathen land by teaching people to be clean, by healing their pain-racked bodies, by filling their minds with new and helpful knowledge and by making known to them the love of God. In his own unique way, with the aid of a number of marine signal flags, the Rev. Dr. Duhring, special agent of the Sunday-school Auxiliary, illustrated the appeal "Come over into Macedonia and help us." As heathen lands in need raised the signal of distress he would have the answering signal set by the Church with the assurance that help would be sent immediately. The Massachusetts Sunday-schools had already done much in this direction, for during the last five years their gifts through the Lenten offering have aggregated nearly \$26,000. Few of the children who heard him will ever forget the text and its lessons. It will always be helpfully associated in their minds with signal flags and the speedy sending of relief.

To give practical expression to this lesson, the offering was taken for missions, and then Bishop Hare, of South Dakota, said the closing prayers and gave the blessing. In its interest and substantial enthusiasm the occasion was quite the equal of the missionary meetings for the older people, earlier in the Convention, and, as with them, all the arrangements were admirably planned and executed.



THE BISHOP ROWE HOSPITAL, SKAGWAY
The Bishop and Miss Carter, head-nurse, stand on the platform

The Story of the Bishop Rowe Hospital In Skagway, Alaska

BY ISABEL M. EMBERLEY

SKAGWAY is really the entrance port to the vast interior section of Eastern Alaska. It is situated in the southeastern part of Alaska, at the head of the Lynn Canal and the mouth of the Skagway River. There are many legends of the origin of the strange name of the valley—not all pleasant ones; but the one I care most to believe is the story of a beautiful Indian girl named Skagway. Fleeing from her husband, whose anger was aroused by her gentle deeds, she saw, when exhausted and almost overtaken, the mountains open before her for a refuge, and close again when her pursuer would have passed through. The story goes on to tell how she lay down and gave up her spirit in peace. One of our most beautiful mountains bearing on its long summit the roughly indicated outlines of a colossal recumbent figure, with peaceful upturned face and quiet folded hands, is said to be a monument to her goodness and her woes.

Fifteen miles above us, at the summit of the White Pass, are the two flags which mark the boundary between American and Canadian territory. The Skagway Valley is very narrow, and is enfolded among great mountains from 1,000 to 8,000 feet high, which completely shut us in on the east and west. Looking northward up the valley toward the White Pass, one sees rank upon rank of solemn snowy peaks—two and two, two and two, parting to give narrow passage to the turbulent little Skagway River. The mountain walls are extremely steep and rugged, scarred by great landslides and torn by gorges down which snow-fed torrents run. During the winter these cascades are locked in ice, but for several months in the year the air is full of their roaring. Some of these mountains bear great glaciers, and it is even surmised that ages ago the whole valley, from mountain top to mountain top, was filled with ice.

Through this valley, and extending

across the mountain range, is the old Brackett Trail, the first road built over the White Pass. A rough and toilsome road it must have been to those who, lured by the lust of gold, crowded by thousands toward the new Eldorado, when, in 1897, the world wondered at the stories of the fabulous riches of the Klondike region. Before the White Pass was known, the only trail over the mountains crossed the Chilcoot Pass, a shorter, but much more hazardous journey. At the time of the Klondike stampede, however, some Indians told of the existence of the White Pass, and very shortly travel was directed to the new route. So Skagway came to be. Adventurers coming by thousands from the south bought their outfit and provisions here, and the dogs or horses by which they transported them over the mountains to the great highway of the Yukon. This was called "packing over the trail," and weary work it must have been. When sickness broke out among

the stampeders, no aid was at hand, and many never reached the golden land toward which their faces were set.

The history of our Church mission in Skagway is almost coincident with that of the town itself. In 1897, the Rev. James L. Campbell, M.D., under the appointment of Bishop Rowe, began holding services. In the following year the Rev. L. J. H. Wooden took charge. Early in 1900, the Rev. James G. Cameron was appointed to the mission, and has served it continuously since then. The Church property is admirably located, and during the term of Mr. Cameron's service a good church and a modest clergy house have been erected at a cost of about \$4,000. The mission now has about forty communicants and takes pride in endeavoring to help on the work of missions elsewhere. The change in the character of the town and the consequent loss of population has, of course, affected the mission; but its work goes on, and both congregation and Sunday



THE TOWN OF SKAGWAY IS LIKE THE PALM OF ONE'S HAND, WITH THE LONG WHARVES REACHING OUT LIKE FINGERS

school make their offerings for general missions. A vested choir, a Junior Auxiliary and a Boys' Guild are among the parish organizations.

In 1899 a railroad was completed across the Alaska range of the Rocky Mountains from Skagway to Whitehorse, forming the connecting link between the waters of the North Pacific Ocean and the head of the Yukon. This is the only railroad of any length in the country, and covers 112 miles. Traversing a country wild and rocky beyond description, winding in and out among great mountains, and reaching an elevation of 3,000 feet in the first fifteen miles, its construction was considered a remarkable feat in railroad building. This road completely changed the situation regarding transportation, and marked the waning of Skagway's prosperity. The miner no longer lingers here to purchase his supplies and the dogs or horses to "pack" them over the great divide, but brings everything up from the States or Vancouver, and only stops over between the arrival of his steamer and the departure of the train.

At the entrance to the Chilcoot Pass, the old route, a town, Dyea, had sprung up and prospered. When the new trail was opened, and miners no longer passed through Dyea on their way to the gold-fields it declined, and now is altogether deserted, its tenantless houses and ownerless hotels open to anyone who will enter. So towns are born, and so they die in Alaska—their prosperity depending altogether upon their relation to the richest "strikes" of gold. A certain sort of permanency is assured Skagway, as the terminus of the railroad and steamer lines, but it is extremely doubtful if it will grow much beyond its present state. In 1898 there were 6,000 or 7,000 inhabitants; now they number about 1,200.

The establishment of saloons and gambling houses was the first care of the settlers, and these, needless to say, have thriven while other lines of business have declined. Together with the houses of prostitution, which I believe are not only countenanced but licensed, these are

the greatest powers for evil that the Church has to fight here.

A town like this has of necessity a shifting population, and as someone has said, we minister not so much to a community as to a procession. A considerable part of the population is composed of isolated individuals—either those of the reckless and vagrant type, who have long since been lost track of by their families and are wanderers upon the earth, or those, who, with families in the States or Canada, have come here hoping to make a fortune for them. A good many of the patients cared for at this hospital, especially in its early days, have been those of the first sort, and I know that through the influence of the devoted workers here in the past two years—Miss Carter and Miss Langdon—more than one has been persuaded to take a different course, and has at least tried to communicate with his relatives. The second class, from their very loneliness, and perhaps, too, because disappointment waits so many of them, too often fall a prey to the dissipations offered. Not long ago a young man who had accumulated \$7,000 in Dawson and was on his way out of the country to visit his home, went into one of the gambling houses here, and lost every penny in one afternoon. This is no uncommon experience. Sometimes men bring their families here, and then proceed alone to the gold-fields of the interior, to new and unopened country where means of communication are altogether cut off, and are not heard of for months, perhaps never. The hardships and dangers of the trail and the new camps claim many victims.

There is still another element in the population, composed of the officials of the transportation companies, the army men, and those engaged in business here, but they, too, are constantly changing. No one thinks of making a permanent home here or of staying for any longer period than will suffice to accumulate the money they desire. There are three mission churches here beside our own—Roman Catholic, Methodist and Presby-

terian. A hospital is maintained by the railroad and its employees for the care of their own. The only manufacturing interest is a brewery.

Our Church hospital, now known as the Bishop Rowe Hospital, was founded by a group of the townspeople on February 19th, 1898, to meet the emergency of the great epidemic of spinal meningitis which then swept the region. The largest log cabin in town—sixteen by twenty-four feet—was purchased with funds raised by subscription, a nurse secured, and the venture started bravely under the name of the Skagway Union

records refer occasionally to the "annex" which we take to have been a near-by cabin secured for temporary use when there were too many patients to be crowded into this building. The records of those early days are very meagre and disconnected. It has been a work of great difficulty to piece them together into anything like a connected history of the hospital. One wonders how, in the space of only six years, things should have passed out of memory; but very few people can be found now who were here in 1898, and fewer who can tell us anything about the hospital.



ST. SAVIOUR'S CHURCH AND CLERGY HOUSE

Hospital. So great was the emergency that not even beds were provided, and patients were cared for lying side by side on the floor. Men died unknown and uncared for in their tents and cabins. Primitive as the hospital arrangements were, it proved an incalculable good in that time of scourge. The cabin was a story-and-a-half structure of rough logs, consisting of two rooms, the lower six feet five inches high (which, by the way, still serves as our men's ward), connected by a rude stairway in one corner with an upper chamber under the sloping roof. So far as we can ascertain, there was no room besides these two—not even a kitchen—though the old

On April 6th, 1898, when the hospital was hardly more than six weeks old, those who controlled it asked Bishop Rowe to assume charge and ownership. They made over to him the cabin and the lot on which it stood, stipulating that he should make an immediate outlay of \$1,000 in building. The old books show that in the first year the Bishop paid into the hospital funds for building and running expenses the sum of \$3,000. A frame building of a story and a half was added close to the south wall of the log cabin, and this was enlarged as need demanded and funds allowed, till it presents, architecturally, a strange and wonderful appearance.

From February 19th, 1898, when the hospital was started, till the end of that year, the number of patients cared for was 97; from February 19th, 1898, to January 1st, 1904, the total number was 360. Something over sixty per cent. of the work has been charity. Under the Union Hospital management Miss Anna Dickey was matron, and she remained under Bishop Rowe till May, 1899, when Miss Hildur Lidstrom was appointed by the Board of Managers, and took charge with Mrs. Mary Bow as her assistant. In June, 1900, Miss Lidstrom resigned, and as there was no volunteer to fill her place the Bishop retained Mrs. Bow, who was not under the Board, as matron. In July, 1902, Miss Clara M. Carter, deaconess, of Massachusetts, came out, bringing with her as assistant Miss Florence G. Langdon, from the same state.

At first the patients were largely cases of spinal meningitis, and the death rate was very large. Later, when the epidemic subsided, and during the most prosperous days of the town, they were mostly men brought in from the trail, cases of accident or frost-bite or of pneumonia or some of the other diseases resulting from hardship and exposure. At one time—in 1899, I think—there was a succession of cases of typhoid fever. That has changed a good deal. We get some accident cases now, but the work is largely medical, such cases as would be found anywhere in a small town. We usually have three or four patients, sometimes as many as six or seven, and occasionally for short periods have had only one or two. Since there have been three workers here, we have been able to do some outside nursing.

The hospital stands a little

apart from and to the north of the town, in the full sweep of the bitter wind that all winter long blows over the White Pass. It faces the eastern mountains, and only the width of the river separates it from the western bluffs. From our front door and windows we look directly across and up to the splendid snow-crowned peaks of Dewey, McKinley and Gnome Mountains, standing out sharp and clear against the sky or veiled in misty cloud.

Including the two buildings—which are connected—we have on the lower floor an entrance hall, which also serves as our sitting room, with the men's ward of four beds opening off on one side and the little office and two small rooms for patients on the other; a tiny dining room which we can rarely use in winter on account of the cold; a little drug room, and a fairly good-sized kitchen.

Upstairs is the women's ward of two beds—impossible to heat, and therefore uninhabitable most of the year—an obstetrical room, linen closet and operating room, my small bedroom, which used to be the lumber room, and the sloping-roofed chamber over the men's ward which Miss Carter and Miss Langdon have occupied together. The whole building is in very bad condition, and, if the work is to continue, the problem of suitable housing is one we shall have to meet at once. The great north winds come through our very walls, so that it is absolutely impossible to keep comfortably warm in winter. During the coldest weather in January, 1904, we were obliged to draw the bed of our one patient in the men's ward as close to the stove as possible. Yet, between his bed and the huge fire we kept constantly going, a glass of water froze solidly, and



AN INDIAN
TOTEM POLE



BASIL SAWYER WOULD BE GLAD TO TELL
WHAT HE THINKS OF THE GOOD A
MISSIONARY HOSPITAL DOES

this occurred repeatedly. We, who were well, got along fairly comfortably, but the patients suffered severely.

There has been no lack of work here to keep the nurses busy—especially as we rarely have a servant, and have to divide all the duties of the household amongst us. Our housekeeping problem is much complicated by the lack of plumbing in the house and the fact that we have no running water; the care of the stoves by which the house is heated is no small item in the daily tasks. We take turn about on night duty as a rule, the one who is to take the watch trying to get an hour or two of sleep during the day, but this is not always possible, and one often has to take busy nights for long periods with little opportunity for daytime naps. We try to get to one service apiece on Sundays, and when there are few patients get out as much as possible. On Sunday afternoons, Mr. Cameron, the rector of Our Saviour's Church, says evensong at the hospital. Sometimes

some of the choristers come, too, and the patients always especially enjoy the singing. On Wednesdays and Fridays, at noon, Mr. Cameron comes to hold the little service of intercession for missions, and for that we four, who are trying to uphold the Church's standard here, always try to get together.

A few typical instances will help to give some idea of the work the hospital is doing:

Shortly before Christmas a young Indian woman, dying of tuberculosis, was brought to us from a wretched cabin where her whole family lived in one room in a state of unspeakable filth. Such a pathetic little figure she was, and so dirty! She was very happy in her clean white bed, and touchingly grateful for the little we could do to make her comfortable. Though she had had Christian teaching, she had not been baptized, and a few days before Christmas the rite was administered. Fannie spoke very little English and I, who cared for her, knew no Chinook, but we managed to carry on long conversations. I tried to tell her what Christmas meant. She knew who Christ was, but of the manner of His coming and of His life she was altogether ignorant. When I told her that Christmas was kept as the time when He came to earth, she was greatly alarmed, thinking He would come this Christmas Day. So I told her the Story as simply as I could, one day while I braided her beautiful hair, and it was cheering to see her face brighten as she understood. I taught her the words "Merry Christmas" to say to all who came to see her on Christmas Day, but she didn't catch the meaning. Every time I entered her room for days her weak little voice piped up its "Mer-ry Christ-a-mas," and she never said it to anyone else. Dear little soul, how she did enjoy the Day! Ill and dying as she was, we carried her to the ward where the tree stood. *There* was something she *could* understand, lights and gay decorations and loving good-fellowship. And when the gifts were distributed, she

hugged hers to her heart, and only thanked us with shining eyes. She could not be persuaded to part with them even for a moment, and when, a week later on the Feast of the Circumcision, she fell asleep, I took the crumpled treasures from under her pillow. The light had gone out of her eyes then, but as I closed them the beautiful words of the Hebrew prophet came into my thoughts, "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."

Late last fall a young woman came to us, ill and almost friendless. Her husband, if he really was her husband, was in prison for a heinous crime, and she had fled from him. We kept her with us and she did what she could in the house till her little one came. Such a lovely baby, a black-eyed, black-haired, plump darling, who slept and grew and gladdened his mother's heart just as he ought, and looked like a little bird in a nest as he lay in his clothes basket among big Alaska blankets. We had no crib then, but since the Junior G. F. S. of St. Mark's Church, Southboro, Mass., has provided one. In January, the mother, now strong and well and happy with her baby, went from us and took up work by which she can support herself and child. It was good to be able to help her in her sore need. The Sunday after Christmas the baby was baptized at the hospital. The Baptismal Office was said in the ward, for we like to bring the beautiful services of the Church as near to our people as possible.

Again, a short time ago I was sent to the home of a woman who was too ill to be brought over the rough roads to the hospital, and for two terrible weeks fought death with her, only to be defeated in the end. After the last things

were done for her, I returned to the hospital, bringing her little ten-months-old baby with me to remain while the father took the mother's body to her eastern home for burial, and made arrangements for the care of his child.

One patient has been cared for in the hospital—gratuitously—for a year and a half. He is dying of consumption. For twenty years he prospected this country for gold, and the fact that now, helpless and dying, he is homeless and penniless, tells a story that many lives have repeated in this sad land. He was sent to the hospital with an acute attack of pneumonia one bitterly cold day in the winter of 1902. As Miss Langdon was helping to undress him she peeled off shirt after shirt, and thought she should never get to the man. At the fifth she asked him how many there were. "Oh, I don't know, ma'am," he gasped, for he had hardly any breath; "every time I tuk a leetle more cold I put another one on." There were nine, and less corpulent but surely more comfortable, he was put into a clean, warm bed. Bob has been quite happy and contented with us, and has endured a good deal more than he thought was necessary in the way of baths, etc., rather than hurt our feelings by complaints. He is very weak now, and may pass from all his pain and disappointment any day.

Our work is accomplished under difficult conditions, but we can adjust ourselves to them. Perhaps the hardest thing to bear is the intellectual starvation in a place like this. We must always be giving out of ourselves and there is little opportunity for replenishment. But on the spiritual side there are many compensations, for we are conscious of the presence of the King in a far land and rejoice in doing His work.

When this article was written the staff at Skagway consisted of the Rev. J. G. Cameron, in charge of St. Saviour's Church, and Miss Clara M. Carter, Miss Florence Langdon, and Miss Isabel M. Emberley, nurses. Within a few weeks there have been many changes. Mr. Cameron has come East on leave of absence, and his place is filled by the Rev. C. E. Rice, formerly of Circle City; Miss Carter has been sent to take charge of the new St. Matthew's Hospital at Fairbanks, and ill health has compelled Miss Emberley to retire temporarily. Miss Langdon is now alone at the hospital. Bishop Rowe is anxious to send her an assistant without delay. The cost of maintaining the Skagway work in both church and hospital with the present staff is \$1,700 a year.

The Sanctuary of Missions

St. Andrew's Day

(November 30th)

WHO art thou, that wouldst grave
thy name

Thus deeply on a brother's heart?
Look on this saint, and learn to frame
Thy love-charm with true Christian
art.

First seek thy Saviour out, and dwell
Beneath the shadow of His roof,
Till thou have scann'd His features well,
And known Him for the Christ by
proof.

Such proof as they are sure to find,
Who spend with Him their happy days,
Clean hands, and a self-ruling mind
Ever in tune for love and praise.

Then, potent with the spell of Heaven,
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, see his Saviour plain.

That so, before the judgment seat,
Though changed and glorified each
face,
Not unremembered, ye may meet
For endless ages to embrace.

—John Keble.

Thanksgivings

"We thank Thee"

For the many evidences, during the
General Convention, of a deepening and
widening missionary interest through-
out the Church. Page 795.

For the opportunity of serving needy
people in Alaska, Africa, China, the
Philippines. Pages 834, 818, 841, 814.

For success in the work at Nara. Page
822.

For the missionary zeal of the Guild
of St. Barnabas and other helpers.
Page 845.

For the Christian gains in India.
Page 800.

Intercessions

"That it may please Thee"

To give strength and wisdom to the
clergy called to the missionary episco-
pate. Pages 796 ff.

To prosper the new station at Bontoc
and to call the needed physician. Page
841.

To bless the native Christians through-
out the mission field.

To further the work of all the mis-
sion hospitals in Alaska and elsewhere.
Page 834.

To put it into the hearts of Thy peo-
ple to give for the erection of needed
buildings in the mission field. Pages
844, 820.

Collect

Antiphon.—Cast thy bread upon the
waters, for thou shalt find it after many
days.

V.—Not by might, nor by power:

R.—But by My Spirit, saith the Lord
of Hosts.

Let us Pray

O LORD JESUS CHRIST, who didst
call Gentiles to Thy light, and
kings to the brightness of Thy rising,
hear our prayers, we beseech Thee, for
the conversion of heathen lands to Thy
Holy Faith, and grant Thy blessing and
guidance to all who are working in them
for Thee.

Let Thy grace in fullest measure rest
upon our brethren who work in the mis-
sion fields of our own land, that many
souls may by them be won over to the
faith of Thy Holy Church.

And to Thy whole Church vouchsafe
the spirit of prayer and almsgiving, that
many more laborers may go forth to
gather in the harvest of the souls for
whom Thou hast died, Who with the
Father and the Holy Spirit livest and
reignest, one God for ever and ever.
Amen.

Notes on Native Life at Bontoc

BY DEACONESS ELWYN

ONE of the advantages of Bontoc is that one is surrounded all day long by the Igorrotes.

They appear at the windows and doors as soon as they are open, sometimes to offer an egg, for which they want in exchange a half a box of matches or one cent in American money. Very often they poke a spear or axe in, and sometimes ornaments, such as ear-rings or bracelets. It matters not what one is doing at the moment, the Igorrotes seem to expect him to drop everything and begin to bargain with them. Of course, one is anxious to do so because of the opportunity of learning a new word or of getting to understand the people better. All day long the children play about the door, running from one window to another, according to the one that affords the most interest at the moment.

Saturday is the bathing time at the



"JUST LOOK AT THAT STRANGE WHITE MAN!"

river. It is most interesting to see the little boys and girls of eight and nine swimming like ducks. Those who are especially desirous of being clean rub against a rock. One might think that the skin would be torn off, but they seem to thrive under the treatment.

Wherever one goes, troops of little ones follow, asking for needles or paper to make kites. Some of the boys are quite ingenious about making a kite, and very happy in flying it. Our little house-boy, Bugti, used to wear himself out of an afternoon, so that when supper-time came he was usually to be found asleep under the table. In fact, in the interval of setting the table, he would have to be wakened several times.

The dispensary has a special charm for all, old or young, rich or poor. It is a pretty sight to see Miss Oakes standing in the door surrounded by an interested and admiring crowd. They are proud of an excuse to be bandaged, or to be able to carry away a bottle of medicine.

One of the occasions of interest among



BONTOC CHILDREN BATHING IN THE RIVER
(842)

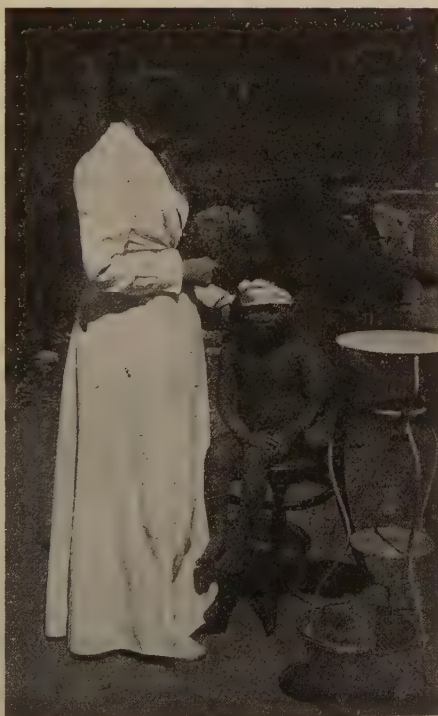


AN IGORROTE DANCE AT A CAÑAO

the Igorrotes is the *cañao*, a feast lasting sometimes two or three days. The young men put on gay gee strings, wear long streamers around their heads, form themselves into a circle, and dance to a very weird kind of music. This is kept up, at intervals, for several days. At the close a *cara-bao* is killed in a most distressing manner. One feels especially sorry, because of the natural gentleness of the animal. A large fire is made where the meat is cooked in a big pot. Those who take part gather around the fire and enjoy a feast. It was attractive to see them carrying to their homes

large pieces of fine rare meat, and especially to those to whom meat was a luxury.

The wedding-day among the Igorrotes is also a feature of interest. A man is not supposed to marry until he has a certain number of *cara-bao* or rice *pad-dies*. The women are prominent on this occasion pounding rice. They stand in two rows opposite to one another, and pound to a peculiar sound which is entirely original, and I suppose is considered musical. They swing their clubs with one arm, giving a good firm blow to the rice, and as it bounces back catch it with the other. The bride and groom are to be



MISS OAKES AND A YOUNG IGORROTE
PROUD OF AN EXCUSE TO BE
BANDAGED

The treatment seldom has terrors, but the camera often has

found in the crowd of onlookers, if one is sufficiently observing. There was a feeling of hospitality, even on such an occasion, for as one glanced about there were wreaths of smiles on the faces of old and young. You simply cannot help loving the smiling faces, and feeling that behind the prejudices of years there are great possibilities. At least it is a

privilege to live among such a people, and one is glad to be weary at the end of a day because of the efforts to know them. It will take time before they are brought into the Church, but each day is helping them, as those who represent the Church are permitted to be the example.

The Inadequate Equipment of the Missions

[FROM THE ANNUAL REPORT OF THE BOARD OF MANAGERS.]

"THE Church must not only send missionaries, it must supply them with proper equipment. In most of the foreign fields the work has far outgrown the plant. For several years appropriations for building equipment have been small, although our missionaries are frequently living in crowded, and sometimes in unsanitary, houses. Often their work is carried on in native buildings which are quite inadequate to the needs. The Board has been aware of this condition for several years. Time after time appeals have come for money to build a church, a hospital, a school or a residence. With but few exceptions, and those cases where only small amounts were involved, the Board has been compelled to refuse such requests. It has been powerless to do more than inform the Church of the need and express to the missionaries its appreciation of their patience and unwavering faith in the work they are doing."

FOUR OPPORTUNITIES

1. It is planned to erect a new building for the enlargement of Boone School, Wuchang, China, and to be a memorial to the late Bishop Ingle, of Hankow. The building will cost \$15,000. \$6,505.36 have already been given.

2. It is planned to erect a home for nurses in connection with St. Mark's Hospital, Salt Lake City, and to be a memorial to the late Bishop Leonard. The building will cost \$25,000. \$4,548.41 have already been given.

3. For Ngankin, an important station in the District of Hankow, \$6,000 are needed for a church, and \$14,000 for a new hospital and the land upon which to build it. \$3,111.15 have already been given and some additional amounts have been promised.

4. For the new building for St. Luke's Hospital, Tokyo, and the land upon which to place it, \$23,500 are needed. \$2,751.56 have already been given and some additional amounts have been promised.

The Secretaries at the Church Missions House are always ready to supply information to those who may desire to give most effectively for these or other purposes.

Ways and Means

Some Things the Editor Sees and Hears

The Guild of St. Barnabas and its Gift

IT was inevitable that the General Convention at Boston should be a great missionary power, when the desires of so many people were centred upon having a share in the Church's Mission. One of the striking instances of this fact was the offering of the Guild of St. Barnabas for Nurses, made at a service immediately preceding the Convention. This gift amounted to \$649.64, and has been sent to the Missionary Society to provide the stipend of a missionary nurse in the Philippines for a year. It represents the united offering of the members and associates of the Guild, who ever since the Council of 1903 have been laying up something for this purpose. The gift was accompanied by the assurance of the Council that it would endeavor to supply a similar amount for each of the next two years for the support of a nurse in whatever missionary district the Board of Missions may select.



A Paragraph Out of Place

HERE is a paragraph which really ought to appear in the Woman's Auxiliary pages in this number of THE SPIRIT OF MISSIONS. But however autocratic the Editor may be in determining the contents of the magazine, it would be quite useless for him to hope to evade the vigilance of the Secretary of the Auxiliary in an attempt to find a place for it in any pages that have passed under her eye. As he is determined that this echo of the Convention shall be passed on to the thousands of Auxiliary members who were prevented from saying "aye" by their regretted absence from Boston, he tells here what was done. This resolution was offered by Mrs. Miller, of Georgia, at the last session of the Woman's Auxiliary, on October 25th,

and was seconded by everyone else present.

Resolved: That the Woman's Auxiliary, highly appreciating the eminent ability, zeal and faithful discharge of duty by our General Secretary, Miss Julia C. Emery, hereby tenders to her a vote of thanks, and wishes her "God Speed" in all her undertakings.

It was adopted, as Mrs. Thayer, the president of the Massachusetts branch, writes, "by a rising vote, with applause."



"Millions on Millions for Missions"

BISHOP MANN'S journal as he travels about North Dakota at all hours of the day and night, to strengthen and extend the Church, is always interesting reading, but now and then one finds an item of special significance. Here is the last the Editor has come across:

Aug. 5—At 2:30 A.M. took the train for Fargo, arriving at 7:30. Day spent mainly in correspondence and other office work. Presided at a meeting of the Library Board. Received from Martin Pretty-Feather \$35, the proceeds from the sale of a pony given by our Indian deacon, Rev. T. P. Ashley, for the building fund of Red Hail Church. This is a most generous contribution, the comparative magnitude of which can only be appreciated by those who know the condition and circumstances of the Indians on this reservation. If one-tenth of our white Church people should give in any such proportion, we would have millions on millions for missions.

One does not like to be outdone by an Indian, even if he is a Christian Indian—and a good Indian, and a live Indian, too. How disturbing such an incident must be to the people who make deadness the equation for goodness—in Indians.

The Meeting of the Board of Managers

SEPTEMBER 20TH, 1904

AFTER summer recess the Board of Managers met at the Church Missions House on September 20th. In the absence of the President and Vice-President the Bishop of Pittsburgh was called to the chair. There were present of the elected members: The Bishops of Pennsylvania, Springfield, Pittsburgh, Nebraska and Rhode Island; the Rev. Drs. Eccleston, Smith, Applegate, Vibbert, Anstice, Alsop, Perry and Parks; and Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Butler, King and Morris. The Bishops of Cape Palmas and Shanghai, *ex-officio* members, were also present.

Resolutions expressing the thankfulness of the Board were adopted because of the restoration to health of the Treasurer and the Associate Secretary.

In the course of the meeting, by invitation, the Bishop of Cape Palmas addressed the Board, making a special plea for money for the buildings for the Girls' Training Institution on the St. Paul's River, where the lease of the building at present occupied will expire in November, 1905. He had hoped when the school was removed from Cape Mount that by this time the new buildings would all be erected. He has secured a fine piece of property, an appropriation of \$1,000 from the Liberian legislature, and an appropriation of \$500 a year for the support of the institution from the same source for a term of years. The Bishop also took occasion to allude to the great necessity for industrial schools in his district, both for girls and boys.

A contribution of \$1,000 to be known as the "Angelo Fund," was reported, the interest to be devoted to the partial support of some Chinese priest. It was understood that this fund was to be added to until the amount of the income shall be sufficient to provide for the whole salary.

The Treasurer reported that the receipts of the Society applicable to the missionary work during the past fiscal

year, including legacies, was \$676,000, and that there was an arrearage of \$37,686 to the year, which with the deficiency a year ago summed up \$157,657. He gave the sources of receipts as follows:

Parishes	\$316,132.84
Individuals	97,209.52
Sunday-schools	115,443.37
Woman's Auxilliary	45,761.63
Woman's Auxilliary Individual	25,931.76
Junior Auxilliary	5,595.42
Interest	45,725.04
Miscellaneous	5,522.16
	<hr/>
	\$657,321.74

The foregoing table shows a gain of \$18,725 on parish offerings, \$14,356.37 on individual contributions, \$893.75 on Sunday-school offerings, with two items of decrease as follows: Woman's Auxilliary, \$9,357.77, interest and miscellaneous, \$5,495.51; making a net increase of \$19,122.37 applicable upon the appropriations for the year. The increase under the Apportionment Plan has been very marked. The first year it was in operation it was undertaken by 3,622 parishes against 2,226 the preceding year; the following year 4,177, and in the year just closed about the same number, making an increase in parishes contributing for the three years of 1,951. In 1901 from parishes and individuals we received \$235,993. In 1902, the first year under the Apportionment Plan, we received from the same sources \$329,687, a gain of \$93,693. In 1903 we received \$380,260, a gain of \$50,573. This year we have received \$413,842, a gain of \$33,081, or a total gain, for the three years under the Apportionment, of \$177,348. The Treasurer further remarked that if the strong eastern dioceses had sent in the amounts apportioned to them all appropriations would have been covered and there would have been but a small arrearage at the beginning of the present fiscal year. It may be added that the only eastern dioceses which met their Apportionment in

full were Pennsylvania, Rhode Island and Western Massachusetts. All but one of the domestic missionary districts sent the full amount apportioned. The Treasurer also reported that the amount lacking in the Woman's Auxiliary United Offering of 1898 to support missionary women workers had been entirely made good by contributions for the purpose, thus enabling the staff in the domestic and foreign fields to be continued without calling for anything over their own voluntary contributions upon those who at the beginning of the year guaranteed the payments.

A large number of communications were received from bishops in the home field having missionary work under their jurisdiction with regard to appointments of missionaries, their stipends, stations, etc., and several sent accountings of their disbursements under the appropriations for the past year. Where necessary favorable action was taken.

A number of nominations for women workers were at hand from the Bishops, but it was considered wiser by the Board to await the Woman's Auxiliary United Offering in Boston before making such appointments.

The Rev. J. V. Alfvigren, general missionary among the Swedes in the Northwest, has had a prosperous year in his work. He has travelled 14,500 miles; has organized two missions and is building a church to cost \$3,000. The tornado of August 20th destroyed St. Sigfrid's church, St. Paul, with a loss of \$5,000. The Board commended the appeal of the Bishop of Minnesota for \$6,000 to rebuild, in brick, St. Sigfrid's church, and expressed pleasure at hearing of the excellent work done by the missionary.

Appropriation was made to the Missionary District of Porto Rico for the coming fiscal year, no estimate having been received in time for action at the May meeting because of the Bishop's absence in Cuba and for other reasons.

The Board decided to assist the English-speaking congregations at San Juan, Porto Rico, and Hilo, in the Island of Hawaii, in providing the support of

clergy to minister to them and to the surrounding native populations. It is expected that the Rev. Walter Mitchell, of the University of the South, will go to San Juan and the Rev. Walter C. Stewart, of Bath, will go to Hilo.

Letters from Bishop Ferguson were encouraging as to the progress of the work. Bishop Graves stated that on Whitsun Day he had confirmed ten boys from St. John's College and ten girls from St. Mary's Hall. About that time, also, the annual meeting of the Shanghai Branch of the Woman's Auxiliary was held with a larger attendance and a greater offering than ever before. The annual conference of the Chinese clergy of the district was held in the same month. Bishop Graves presses for the appointment of other doctors and for a trained nurse for St. Elizabeth's Hospital at the earliest possible moment.

At the suggestion of Bishop Graves the Board cordially approved the effort of Dr. Jefferys, now in this country, to raise \$1,200 in Specials to complete the amount required for the erection of a new building for the Gate School and dispensary in connection with St. John's College, recommending to Dr. Jefferys the propriety of making known to the Church the needs of the general work, also, and authorized the Rev. C. F. McRae to appeal for specials for necessary buildings in connection with his work at Tsing-poo.

It was announced that Dr. R. B. Teusler was in this country and was presenting the needs of St. Luke's Hospital, Tokyo. The Board has already expressed its approval of the plans to enlarge the hospital at a cost of \$20,000.

MISS HEYWOOD and Miss Ransom, who sailed from San Francisco for Japan on August 30th, are experiencing some of the unpleasant possibilities of missionary life in war time. Their personal freight, forwarded from this country in June, is held on the ship at Yokohama, the boat being detained there under bond, after having been searched by Russian cruisers.

Announcements

Concerning the Movements of Missionaries

Alaska

THE REV. HUDSON STUCK, Archdeacon of Alaska, who sailed from Seattle by the steamer *Spokane* on August 2d, arrived at Fairbanks September 1st.

THE REV. JOHN B. DRIGGS, M.D., having left Nome by the steamer *Oregon* August 28th, arrived at Seattle September 6th and sailed for San Francisco by the steamer *Jeanie* September 11th, arriving in that city on the 15th. Leaving there September 30th, he reached his home in Smyrna, Del., on October 8th, and arrived at New York on the 11th, en route to the General Convention.

Honolulu

THE REV. WALTER C. STEWART, of Bath, Me., has accepted work at Hilo under Bishop Restarick and, with his wife and daughter, left Chicago October 9th and sailed from San Francisco for Honolulu by the steamer *Kaiulani* on October 20th.

The Philippines

MISS M. P. WATERMAN, of Manila, on leave of absence because of illness, sailed from Hong Kong by the steamer *Zieten* on October 20th.

MISS ROOSEVELT JOHNSON, who was appointed by the Board of Managers at its meeting on May 10th, left her home at Buffalo Creek, Col., on October 9th, and sailed from San Francisco for Manila by the steamer *Mongolia* October 13th.

Africa

MRS. ELIZABETH M. MOORT, who sailed from Liverpool by the steamer *Batanga* on August 11th, arrived at Monrovia on September 6th.

Tokyo

THE REV. ROGER A. WALKE, Deaconess A. L. Ranson, Miss Gertrude Heywood, Miss Bessie Mead and Miss Hasu Gardiner, who sailed from San Francisco by the steamer *Manchuria* (not on the *Siberia*, as was announced in the September number) on August 30th, arrived at Yokohama on September 18th and proceeded at once to Tokyo.

Kyoto

THE RIGHT REV. DR. C. M. WILLIAMS, after several months' stay in this country, left his home at Richmond, Va., on October 5th and sailed from San Francisco for Kobe by the steamer *Mongolia* on October 13th.

THE REV. CHARLES S. REIFSNIDER and wife and Mr. John D. Reifsnider and wife, who sailed from San Francisco by the steamer *Doric* on August 18th, arrived at Kobe September 8th; the former reaching his station at Fukui on September 12th, and the latter arriving at the same station on September 16th.

MRS. IRVIN H. CORRELL and youngest son sailed from Kobe by the steamer *Empress of Japan* September 28th; arrived at Vancouver on October 13th and East Orange, N. J., October 24th.

Hankow

MISS GERTRUDE CARTER, returning to Hankow, sailed from Vancouver by the steamer *Empress of China* on September 5th and arrived at Shanghai on the 24th of that month. She proceeded at once to Hankow.

Shanghai

MRS. S. E. SMALLEY, coming home in advance of her husband, because of ill-health, sailed from Shanghai by the steamer *Empress of Japan* on September 24th and arrived at Vancouver, October 12th. She proceeded at once to her home in Winnipeg.

DEACONESS M. T. HENDERSON, returning to her work at Shanghai, and Miss Carrie Mason Palmer, who sailed from Vancouver by the steamer *Empress of China* on September 5th, reached Shanghai on the 24th of that month.

MISS SARAH TAYLOR RHETT, who left her home at Charleston, S. C., on July 27th and sailed from San Francisco by the steamer *China* on August 6th, reached Shanghai on the 30th of that month. Miss Rhett was married to the Rev. Robert C. Wilson at Shanghai, on September 6th.

THE WOMAN'S AUXILIARY

To the Board of Missions

The Woman's Auxiliary in Boston

October 5th to 25th

FOR the three weeks from October 5th to October 25th the Woman's Auxiliary had a feast of good things in Boston. The abounding hospitality of Massachusetts people, the care and ability shown in their arrangements for pleasure, for comfort, for work; the beautiful city, the glorious weather, the inspiration of numbers, the growing sense of unity of feeling and motive, of desire and effort, the constant opportunities to know one another and our leaders in the Church better, and our constant opportunities to do, all combined to make these three weeks a time not soon to be forgotten, a time of seed-sowing from which we may look for a sure harvest in the future.

Hospitality

The delightful hours spent in private homes, in city and country, the charms of Cambridge and Concord days, the trips to Salem and down the harbor, the officers' luncheon in Horticultural Hall, were all signs of a superabounding good-will which chiefly evidenced itself at Auxiliary Headquarters. There, at Pierce Hall, the Woman's Auxiliary was made entirely at home. Its members had only to register in order to be received as well-known friends. There they could rest, make appointments, meet missionaries and fellow-members of other dioceses; there, at the afternoon teas served by different parishes, they could enjoy social intercourse; in the Junior room, from pamphlets, charts, games and many other devices they found constant object lessons. There the Church Periodical Club and the Girls' Friendly Society had their places for furnishing information, and the Guild of St. Barnabas and the Daughters of the King had

their books for registration. At the post-office and Bureau of Information, and at the package room, willing committees were always ready to oblige in every way, and the eagerness to help, from the president of the Massachusetts branch to the waiting woman and office boy, showed on every animated, interested face.

In looking at the rooms selected for headquarters, in the early summer, our doubt had been that the hall for conferences and meetings would prove too large. We were told that it would accommodate 400 persons, and it seemed most unlikely that such a number would gather at the meetings that had been planned. Experience proved otherwise.

The secretary of the Massachusetts branch had arranged a most attractive calendar for the three weeks. This calendar, fastened on the walls of many a room in hotel and boarding-house, and carried in the purse or bag of hundreds of members of the Auxiliary, for constant reference, was one of the most important factors in making the Auxiliary meetings what they were.

Information

Day after day, always twice and often three times daily, the hall was filled with eager listeners. One meeting closed only for another to begin, and those who came to one rarely left, making room for newcomers to the other. Seats were filled, and extra seats brought in and filled also. The little gallery over the platform was occupied; the step which skirted the room was utilized, and women stood, and would not be discouraged by being obliged to stand throughout the meetings; indeed, on one occasion so great were the numbers, that a hasty adjournment was made to Trin-

ity Chapel and again to the church, whose spacious nave was well filled with the large congregation.

These meetings were conducted by officers in the Auxiliary, representing nineteen diocesan branches, as widely separated as Minnesota, Rhode Island and Los Angeles, and showed how the methods of the Auxiliary tend toward the development of individual ability, the raising up of a body of competent leaders, diversified in the expression of a common interest, animated by a common devotion.

At these meetings every missionary bishop was heard from, either personally or through his chosen representative, a large number of other missionaries—men and women—told of the work at home and abroad; the practical, educational, spiritual and Junior work of the Auxiliary was considered; day by day noonday prayers were read, and the noonday meetings were closed by Dr. Lloyd with a brief intercessory service, prefaced by words of spiritual counsel.

Supplementary to these meetings, arranged beforehand and upon the regular programme, were the many informal conferences of the Juniors; and a meeting of the United Offering treasurers and other meetings to hear from special missions were held in drawing-rooms in hotels and private houses, freely offered for this purpose.

The results, in money gifts alone, from all these various meetings we have not yet been able to compute; other results, far-reaching and multiform, the future will show, and yet only in part.

Opportunity

For the days in Boston were filled with diversified opportunity to the members of the Auxiliary: opportunity to learn more, in order to do more; opportunity to do more in personal service and personal gifts. As the time came to separate, more than one Massachusetts friend assured us that the many meetings of the three weeks—within the Auxiliary and beyond its sphere—had done the Church in the diocese good; that the suburban parishes, in bearing

their share of helpfulness, had reaped their share of blessing; and surely to those who went to Boston, as to those whose home is there, our season of refreshment will be a time of strengthening for our service of prayer and praise, of study and planning, of work and gifts, in the time to come.

The Triennial Service and Meeting

THE Triennial Service of the Woman's Auxiliary took place in Trinity Church at 10 A.M. on Thursday, October 6th. We had expected that the church would be filled, and it was so to its utmost capacity, so that we had only to regret that some who had come for the enjoyment of our united service could find no room.

The authorities of the church, aided by the admirable work of the Auxiliary Committee and the students from the Cambridge Divinity-school, who were the ushers, had planned the details for the accommodation of the great congregation with the greatest care. The Creed, repeated by 1,500 reverent voices, the familiar hymns led by a strong choir, and caught up by the joyful people, revived the feelings which members of the Auxiliary have come to recognize as the sure fruit of union in their service of worship and thanksgiving.

They listened to Bishop Lawrence as he told them of the mission of Christ in a sinful and sorrowing world, bringing love out of hatred and out of darkness light. Once more they made their United Offering, and again knelt—a great company—representatives of that far greater company still, whom time and space and death separated from view—joining their gift of self to the One Sacrifice once offered, with glad and thankful hearts.

Later in the day the triennial meeting called the Auxiliary together in Tremont Temple. An hour before the time, the floor was full, fifteen minutes more and the galleries were full. Half an hour before the time the door of another hall in the same building was thrown open, and

in a few moments that hall filled too. Mrs. Thayer, president of the Massachusetts branch, presided over the large meeting, Miss Sturgis, president of the Juniors, over the overflow. The speakers passed from one hall to the other, and so orderly were the arrangements that some in the overflow never discovered they *were* the *overflow*, but thought that they were really attending the main meeting.

At both meetings the Bishop of Massachusetts appeared to give his welcome, and to present His Grace, the Archbishop of Canterbury, who spoke a few words of greeting and gave his blessing. Mrs. Thayer emphasized her bishop's welcome, and the Bishops of West Texas, The Philippines and Tokyo told of the "Kingdom Growing," and our General and Corresponding Secretaries of the United Offering in the field and in the Woman's Auxiliary. Before the meeting ended the Treasurer appeared and made the happy announcement that the United Offering was \$142,900; and with great joy and a burst of thanksgiving, tempered by parting words of soberness from the General Secretary, our triennial day of 1904 was ended.

The Secretary's Triennial Report

At the beginning of the triennium just closed, the Woman's Auxiliary had two distinct calls, which could not pass unheeded, to accept responsibility as it had never done before.

These came, when in San Francisco its first secretary, who had been its organizer, its head workman, its friend, its counsellor, for almost thirty years, was taken from it, and it was left without her constant care; the second, when God, giving us another guide and friend in the General Secretary of the Board, led him to call us, at his first meeting with the whole Auxiliary, also in San Francisco, to do a hard and unwelcome thing.

Many of us remember the shock which ran through us when Dr. Lloyd's words

recalled us with no uncertain sound to a partly forgotten duty, a duty which now we are growing to feel a privilege, and which, we assure him, we will not forget.

Following the principles which our first secretary laid down, these three years have seen in our newest dioceses and missionary districts — Western Massachusetts, Honolulu, The Philippines, and Puerto Rico — diocesan branches formed, and diocesan officers appointed; following the call given by the General Secretary of the Board, these years have shown our yearly gifts for general missions under appropriation rise from \$41,000 to \$75,000, while our gifts, for the three years, which could be applied toward the appropriations of the Board, together with sums withdrawn from previous United Offerings have been \$242,900.

We are learning something of the joy of duty.

At the same time, our old joy of privilege continues. The United Offering of 1901 gave each missionary bishop a special gift to use as he might please — placing a missionary in the field, re-founding an old school, opening a new station, enlarging a hospital or a school; and each year since has given, at the bishops' call, over \$300,000 in money and boxes, till, including the United Offering of 1901, the total of these special gifts has been \$1,149,000.

The three years have been marked also by distinct advance along the lines of study.

The enthusiasm which the Corresponding Secretary has thrown into the conduct of THE SPIRIT OF MISSIONS has not been without effect in the Auxiliary, nor his constant reminders of the world-wide nature of our enterprise, and that we do not act in it alone, but that many having Christ's spirit within them are doing valiant things for Him. So the Auxiliary is adopting more systematic and definite methods of study, and is adding to the carefully prepared material upon the missions of the Anglican Communion, furnished by the Church Missions Publishing Company,

the more general information given through the Student Volunteer and the United Study Committee, and is learning from summer conferences like those at New Milford and Richfield Springs, what to study, and, at such gatherings as that at Silver Bay, how to teach.

The purpose of the United Offering made to-day stands for another Auxiliary development, reminding us as it does that personal devotion takes precedence of all other gifts. It is, we hope, at this triennial, more than at any triennial before, an evidence of such devotion; with it, more than before, we hope are being offered the services of our young women; a trained service prepared for in our training schools, to which we look for so much in the future—though it be no more devoted service than women have given in the past, as Miss Williamson, whose body was laid at rest in Japan within these last three years; such service as our two friends and leaders and bishops showed, and left a legacy of example to us, when we lift our eyes to-day to the desert city of Salt Lake and the river district of Hankow.

I have referred to the United Offerings of 1901 and 1904. On the Feast of the Epiphany, 1902, a third united gift, prompted by three thoughtful and earnest friends, was made by the Woman's Auxiliary, with a wonderful and unanimous affection. Within three short months the means were furnished, which give to a greatly increased number of Chinese girls the opportunities of the Christian Faith. In behalf of her for love of whom this gift was made, I speak her gratitude to-day. For the rest—some time remains before us—short or long as may be. It is there that we may do a better duty and a higher service, which may God grant and bless.

Seven years ago this summer some of us visited our Mother Country, and in the Hall of old St. Martin's-in-the-Fields attended a meeting of Anglican Churchwomen. I had the privilege then of say-

ing a few words as representing the Auxiliary here, and at the close of the meeting some one said to me, "You seem to care for the Church very much."

I am sure I speak for the whole Auxiliary if I say, in assuring our English guests to-day how much their presence with us here is prized, that it would add to our pleasure to think that some time, when His Grace the Archbishop shall have returned to his home in England, he may remember to say that among many sights which he saw in the United States was this one: hundreds of women who love very much indeed Christ and His Church.

The Triennial Conference of Diocesan Officers

THE conference of diocesan officers, in connection with our general meeting, was held on Wednesday, October 5th, at 2:30 P.M., in Pierce Hall, with an adjourned meeting, in Horticultural Hall, on Monday the 10th, and a second adjourned session, again in Pierce Hall, on Wednesday the 12th.

On motion of the secretary, Mrs. Thayer, president of the Massachusetts branch, took the chair, and presided over these meetings, opening them with prayers and words of cordial greeting. At the roll-call on the 5th, 291 officers responded, after which Mrs. Thayer introduced Mrs. P. P. Hall, Corresponding Secretary of the Woman's Auxiliary of the Church of England in Canada, who brought a greeting from that Society.

Mrs. Davidson, the wife of the Archbishop of Canterbury, later entered the room and was also presented to the officers.

On motion of Mrs. Hubert, of Los Angeles, it was

Resolved: That a Committee on Resolutions, consisting of five members, be appointed by the chair, to consider all resolutions except those on the United Offering, and to report at the adjourned meeting.

On motion of Mrs. Soule, of New York, it was

Resolved: That a committee of five be appointed by the chair to consider all resolutions on the United Offering of 1907, and to report at the adjourned meeting.

The chair appointed as these committees:

On Resolutions on the United Offering of 1907: Mrs. Soule, New York; Mrs. Thomas, Pennsylvania; Mrs. Hubbard, Southern Virginia; Mrs. Nicholas, Western New York; Miss Sleppey, Minnesota.

On Other Resolutions: Mrs. Hubert, Los Angeles; Mrs. Du Bose, Tennessee; Miss Weare, Iowa; Miss Sturgis, Massachusetts; Mrs. Sioussat, Maryland.

The adjourned meeting on October 10th was opened with prayer. Three hundred and twenty-two officers responded to the roll-call, and reported an attendance of 815 other members of the Auxiliary in Boston.

A message from the Indian branch at Birch Coolie, Minn., was read.

Miss McVickar, of Rhode Island, read the report of the Advisory Committee on Missionary Workers. This report closed with an expression of the opinion that, under present conditions, the work of the committee could be better done through the Secretaries at the Missions House, in correspondence with the diocesan officers throughout the Auxiliary, rather than with a small number selected from widely scattered branches, and the request was made that the committee be discontinued. This report and resolution asking for the discontinuance of the committee were adopted, and it was

Resolved: That a vote of thanks be given to the Committee on Missionary Workers for their valuable services.

The committee on resolutions on the United Offering reported for the committee the resolutions presented; the report was accepted, and the resolution offered by Western New York was unani-

mously adopted by a rising vote, as noted elsewhere.

Upon the recommendation of the committee on other resolutions two of the following were adopted:

Resolved: That the gift of \$100,000 a year from the Woman's Auxiliary for the work undertaken by the Board of Missions, which the General Secretary asked for three years ago, be kept steadily before the diocesan and parochial branches by their officers, and the increase in giving noted from time to time.

Resolved: That the *Uniform Course of Six Lessons on Alaska* (issued by the Church Missions Publishing Company, 211 State Street, Hartford, Conn.) be approved, and an effort be made to introduce it in the formation of Lenten study classes, in all parishes as well as in the interparochial mission study classes; and that the course upon Japan, prepared by the Committee on the United Study of Missions, also be pursued this year.

It was also

Resolved: That the Woman's Auxiliary now assembled in Boston send friendly greetings to all its far distant members.

Mrs. Hutchins, of Long Island, seconded by Mrs. Pillow, of Arkansas, moved the thanks of the Auxiliary to the Massachusetts branch and to all who had contributed to the profit and pleasure of its stay in Boston. This resolution was adopted by a rising vote.

Miss Stuart, of Virginia, gave a warm invitation to Richmond for 1907. On motion of Mrs. Lawver, of California, the thanks of the Auxiliary for this invitation were expressed by a rising vote.

On motion of Mrs. Sioussat, of Maryland, the meeting adjourned to Wednesday, October 12th, at 9 A.M., to consider a resolution moved by Mrs. Noe, of Nebraska, with regard to representation at the officers' conference in 1907.

At the appointed time and place the officers reassembled, 150 answering to the calling of the roll.

After the reading of the minutes, the

resolution from Nebraska was read and discussed, and finally a substitute offered by Mrs. Hill, of Newark, in favor of which Mrs. Noe withdrew her resolution, was accepted. This substitute read as follows:

Resolved: That each diocesan branch be entitled to at least eight representatives, and if officers to that number be not present at any meeting, the number may be filled up by active members of the Auxiliary, presenting credentials from the president and secretary of their branch and from their bishop.

It was understood by the officers that this resolution is to affect the representation at the next triennial only; and on motion of Miss Degan, of Maine, it was

Resolved: That the Secretary of the Auxiliary, in consultation with the diocesan officers, be requested to consider the matter of representation and report on the matter annually, thus ascertaining the sense of the Auxiliary on the question.

The Report of the Committee on the United Offering of 1907

THE committee appointed to receive and report on the resolutions on the United Offering of 1907 respectfully reports that resolutions have been received from nineteen dioceses, and that it notes in them a growing sense of responsibility toward the sixty women workers that the United Offering of 1898 sent into the field, and a determination to sustain them at their posts as long as they are needed, and to add continually to their number. Your committee ventures to express the hope that the day may come when the United Offering will relieve the Board of all that is being done by women missionaries; when it will not only pay salaries, but will *support* such work as Miss Mahony's medical mission at Cape Mount, Africa, Miss Thackara's hospital in Arizona, Miss Dodson's school

and orphanage at Shanghai, Miss Waterman's settlement work in Manila, Miss Wall's evangelistic work in Tokyo, Mrs. Hunter's hospital for colored people at Raleigh, and the many other mission stations which our women are holding for Christ and His Church; and your committee suggests that this will be accomplished when the thanksgiving offering becomes in truth, what it is in name, the United Offering, an offering from every woman in the Church.

In closing, your committee pleads with all of you here present to help in winning the women of your several dioceses to take their part in the United Offering of 1907, and to offer up for it their earnest prayers.

The resolutions received are as follows: [The various resolutions were read] and the unanimous resolution of Western New York, which your committee endorses and recommends.

Respectfully submitted,

(Signed)

IDA W. SOULE, New York.

S. L. HUBARD, Southern Virginia.

ADA E. M. THOMAS, Pennsylvania.

EMILY E. NICHOLAS, Western New York.

KATHERINE S. SLEPPY, Minnesota.

Resolution Adopted Unanimously, by a Rising Vote

Resolved: That the United Offering of 1907 be given to the Board of Missions, for woman's work in the domestic and foreign fields, including the training, sending and support of women workers, also the care of such workers when sick and disabled; this to be interpreted to include Brazil, Haiti, Cuba and Mexico; but that a sum not exceeding \$10,000 be devoted to some building, or extension of the same, preferably connected with women's work, to mark the United Offering of 1907 and to be begun in that fiscal year, such building to be approved by the Board of Missions on the recommendation of its General Secretary and the Secretary of the Woman's Auxiliary.



A MISSIONARY TEA PARTY IN HONOLULU

Notes from Honolulu An Auxiliary Meeting and a Welcome

BY MRS. E. T. SIMPSON

FORTIFIED by the package of information sent from the Church Missions House, I opened our Auxiliary meeting with a little talk about the General Missionary Society, the Board of Missions and its scope, and gave an idea of the magnitude of the work carried on and what part the Woman's Auxiliary plays in it; and Mr. Simpson talked upon the three objects of the Woman's Auxiliary, so that altogether we had a fine meeting.

When Deaconess Sands arrived, a few weeks ago, I gave a little afternoon tea in her honor, and invited only the clergy and their wives, and the workers.

The ladies were all asked to bring a needle and a pair of scissors, and after exciting their curiosity, I had them all make a *lei* of seeds gathered in our own yard. Then, when all were finished, according to the quaint old Hawaiian custom, we began to decorate the deaconess.

Later the men joined us, and we had our photograph taken. Then followed a cosy cup of tea, and we all showed our new deaconess our *Aloha* and all sorts of good wishes for her in her future work.

One More Cheering Word from Honolulu

THE Secretary of the Honolulu Branch writes on October 17th: "I am glad to tell you that St. Matthew's Day was observed by all the Auxiliaries here as a special day of intercession, and on October 6th, the day for the United Offering to be presented in Boston, the Cathedral Branch of the Woman's Auxiliary held a Quiet Day in which they asked all the other branches to join them. Mr. Simpson conducted the service and made the addresses, and there were a good many of the members of all the branches in Honolulu in attendance. I am sure all felt the benefit of it. I am glad to tell you that a greater part of the Woman's Auxiliary apportionment for Honolulu (\$50) for this year is already in the hands of the Treasurer and will be forwarded by next mail to the coast. The



AT THE HOSPITAL DOOR, CIRCLE CITY, ALASKA

work for the year is beginning well. I think the general interest has increased—and I am sure that the prayers have increased in number and in power.”

Last Days at Circle

BY A. C. FARTHING

MY two years here have been very happy, and I have enjoyed the work. Still it can never be the same again, as nearly every one is going away, and the people are just pouring into Fairbanks. The Indians are left, and I hope they are living better lives, though it is hard for them, as they associate with the lowest class of white people, from whom they learn no good.

We had our first king salmon to-day; a white man caught some, brought them to town, sold them at fifty cents a pound, cleared a hundred dollars. The Indians caught some salmon, brought them home, invited all the Indians in, had a great feast. The next day they had no food. But they had had a happy time, and enjoyed their fish!

We have had an Indian woman in the hospital, upon whom Dr. Nichols performed a very serious operation. She remained very ill for six weeks or more,

and required constant attention. The doctor is most kind in helping us, and we hope she will recover, for, after caring for her for so long, it would be hard to lose her. She is sweet and patient, and not afraid to die. When Robert, the husband, did not come to help me with the dressing, I scolded him. He replied, “I take care of her for three years and it hard work; you only take care of her for six weeks.” This is their view of the situation!

The November Conference

THE November Conference of diocesan officers of the Woman's Auxiliary will be held in the Church Missions House on Thursday, the 17th, from 11:30 A.M. to 1:15 P.M., with intermission for noon-day prayers in the Chapel.

At 2:30 P.M., on the same day, *all diocesan Junior officers who find it convenient to do so are cordially invited to meet the Secretary of the Woman's Auxiliary and the associate editor of THE YOUNG CHRISTIAN SOLDIER in the Woman's Auxiliary Room of the Church Missions House, for additional informal conference with regard to Junior methods and work.

All things come of Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from September 1st, to October 1st, 1904:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—\$32.05			
<i>Eufaula</i> —St. James's, apportionment, 1903-4, General.....	18 25	<i>Northville</i> —Calvary, General.....	3 00
<i>Forkland</i> —St. John's, Domestic and Foreign	5 00	<i>Oswego</i> —Christ Church, General....	17 15
<i>Loundesboro</i> —St. Paul's, apportionment, 1903-4, General.....	8 80	<i>Owego</i> —St. Paul's, Domestic, \$2; Foreign, \$2.....	4 00
		<i>Syracuse</i> —Trinity Church S. S., General, \$25.75; Sp. for American Church Missionary Society, for Brazil and Cuba, \$13.....	38 75
ALBANY—\$121.12			
<i>Catskill</i> —St. Luke's, General.....	25 00	CENTRAL PENNSYLVANIA—\$12.84	
<i>Cooperstown</i> —Christ Church, Wo. Aux., Sp. for Bishop Kinsolving, Brazil	10 00	<i>Chambersburg</i> — Trinity Church, General	1 00
<i>Copake Iron Works</i> —St. John's-in-the-Wilderness, General.....	5 00	<i>Pottsville</i> —Trinity Church, Wo. Aux., "A Member," Sp. for Bishop Ingle Memorial Fund, Hankow	5 00
<i>Elka Park</i> —Ann Bacon Smith, Sp. for the needs of diphtheria sufferers, Fort Yukon, Alaska.....	10 00	<i>Williamsport</i> —All Saints', General..	6 84
<i>Hogansburgh</i> —St. James's, Domestic, \$2.50; General, \$2.50.....	5 00		
<i>Hudson</i> —Christ Church, General....	10 00	CHICAGO—\$290.48	
<i>Johnstown</i> —"A Churchman," for Bishop Rowe's work, Alaska....	1 00	<i>Chicago</i> —Christ Church, for work in Missionary District of Tokyo...	27 52
<i>Sandy Hill</i> —Zion, General.....	13 12	<i>Epiphany</i> , choir boys' Sunday-school class, for the day-school at Ichang, China.....	5 00
<i>Schenectady</i> —St. George's, Arthur Clapton, General.....	5 00	<i>Mrs. Stirling</i> , Sp. for Bishop McKim, Tokyo, for St. Luke's Hospital Building Fund.....	25 00
<i>Springfield Centre</i> —St. Mary's, Sp. for Bishop Van Buren's Porto Rican Equipment Fund.....	12 00	<i>Juniors</i> , "Bishop McLaren" scholarship, St. Mary's School, South Dakota, \$30; Sp. for "Bishop McLaren" scholarship, Mexico, \$40	70 00
<i>Troy</i> —Holy Cross, General.....	25 00	<i>Highland Park</i> —Trinity Church, Sp. for St. Luke's Hospital, Tokyo..	60 00
CALIFORNIA—\$44.44		<i>Lake Forest</i> —Church of the Holy Spirit, Sp. for Bishop McKim, Tokyo, for St. Luke's Hospital Building Fund.....	82 96
<i>Berkeley</i> —St. Mark's, Domestic and Foreign	25 37	<i>Oak Park</i> —Grace, Wo. Aux., "Harriet Gustorf" scholarship, St. Mary's Hall, Shanghai.....	20 00
<i>Wo. Aux.</i> , Sp. for sufferers at Fort Yukon, Alaska.....	10 00		
<i>San Francisco</i> —St. James's S. S., Sp. for Bishop Rowe's work, Alaska	5 00		
<i>Santa Cruz</i> —Calvary, Domestic, \$2.65; Foreign, \$1.42.....	4 07		
CENTRAL NEW YORK—\$75.77		COLORADO—\$121.75	
<i>Cape Vincent</i> —St. John's S. S., General	12 87	<i>Colorado Springs</i> — Grace, "A Churchwoman," toward support	

of a bed in Elizabeth Bunn Hospital, Wuchang.....	35 00	FOND DU LAC—\$6.46	
Denver—St. John's Cathedral, Domestic	86 75	Bayfield—Christ Church, General...	5 36
		Washburn—St. John's, General.....	1 10
CONNECTICUT—\$766.15		GEORGIA—\$23.00	
Bridgeport—St. John's, "Glover Sanford Memorial" scholarship, St. Margaret's School, Japan.....	12 50	Athens—Emmanuel Church, Domestic, \$5; Sp. for Brazil, \$5.....	10 00
East Haddam—St. Stephen's, General	17 98	Sandersville—Grace, General.....	11 00
Hartford—Trinity College Missionary Society, Sp. at discretion of Rev. S. Harrington Littell, for work in Hankow.....	222 31	Sparta—Ascension, General.....	2 00
New Haven—Trinity Church S. S., Sp. for Porto Rican Equipment Fund	50 00	IOWA—\$10.42	
Norwalk—St. Paul's, "E. L. S.," General	5 00	Dubuque—St. John's, salary of Rev. Nieh Tsang Fah, Hanchuan, Hankow	10 42
Ridgefield—St. Stephen's, Domestic, \$200; Foreign, \$100; Mr. Francis M. Bacon, Sp. for Porto Rican Equipment Fund, \$50; Mr. George P. Ingersoll, Sp. for Porto Rican Equipment Fund, \$5	355 00	KENTUCKY—\$27.50	
Seymour—Trinity Church, Foreign.....	8 00	Elizabethtown—Christ Church, General	2 50
South Glastonbury—St. Luke's, for Hankow Mission.....	7 25	Louisville—St. Andrew's, Wm. A. Robinson, for "Wm. A. Robinson, Jr., Memorial" scholarship, in St. John's Mission, Africa..	25 00
South Lyme—Mission (apportionment, 1902-3), General.....	2 00	LEXINGTON—\$4.00	
Torrington—"A Churchman," Sp. for Bishop Edsall, Minnesota, for St. Siegfried's Fund.....	2 00	Covington—St. John's, W. D. Spalding, General.....	2 00
Tracy—"R.," Domestic, \$5; Sp. for Industrial School, Africa, \$2; Sp. for Widely Loving Society Orphanage, Osaka, Japan, \$2; Sp. for Ingle Memorial Fund, Hankow, \$2; Sp. for Ngankin Building Fund, Hankow, \$2; Sp. for rebuilding of St. Mary's Orphanage, Shanghai, \$1.....	14 00	Lawrenceburg—Grace S. S., General	2 00
Waterbury—St. John's, General.....	65 11	LONG ISLAND—\$156.31	
West Haven—Christ Church, "A Parishioner," Sp. for work in St. Mary's Orphanage, Shanghai..	5 00	Belport—Christ Church, Foreign, \$1.25; General, \$11.05.....	12 30
DALLAS—\$5.00		Brooklyn—St. John's, Sp. for Bishop Johnston, Western Texas, for Colored work.....	30 00
Dallas—St. Matthew's S. S., Sp. for Archdeacon Stuck's work, Fairbanks, Alaska.....	5 00	St. Michael's, Sp. for Mexico.....	6 50
DELAWARE—\$129.09		St. Peter's S. S., "Lindsay Parker Graduate" scholarship, South Dakota, \$50; Domestic, \$25; Foreign, \$25.....	100 00
Millsboro—St. Mark's, General.....	10 00	Jamaica—Grace, Domestic and Foreign	5 00
Smyrna—St. Peter's (apportionment, 1903-4), \$14.75, S. S., \$19.34, General	34 09	Roslyn—Trinity Church, General...	2 51
Trinity—Trinity Chapel, General...	5 00	LOS ANGELES—\$20.00	
Miscellaneous—Mexican Aid Association, Sp. for "Bishop Lee" scholarship, Mexico.....	80 00	Montecito—All Saints', Rev. M. M. Moore, "Thank-offering," General	5 00
EAST CAROLINA—\$18.00		Pomona—St. Paul's (apportionment, 1903-4), General	15 00
Beaufort Co.—Zion, "S. L. J.," General	3 00	LOUISIANA—\$5.00	
New Bern—"J. G. H.," in memoriam, General	5 00	Lake Providence—Grace, "A Parishioner," General.....	5 00
Pitt Co.—St. John's, General.....	10 00	MAINE—\$33.10	
EASTON—\$51.62		Gardiner—Christ Church, Domestic, Percy G. White, Sp. for Ingle Memorial Fund, Hankow.....	23 10
Queen Anne's Co. (Church Hill)—St. Luke's, General.....	13 62	MARYLAND—\$50.00	
(Church Hill)—Wo. Aux., General	3 00	Baltimore—Mount Calvary, General, (Waverly)—St. John's, General, \$5; Sp. for St. Mary's Orphanage, Shanghai, \$10.....	10 00
Talbot (Easton)—Christ Church, Junior Aux., General, \$10; Sp. for scholarship in St. John's Academy, Corbin, Lexington, \$25	35 00	St. Michael and All Angels, through Wo. Aux., Sp. for St. Mary's Orphanage Building Fund, Shanghai.....	15 00
FLORIDA—\$3.60		Baltimore Co. (Lutherville)—Holy Comforter, Wo. Aux., for St. James's Hospital, Ngankin, Hankow, \$10; St. Agnes's School, Kyoto, Japan, \$5.....	5 00
Miscellaneous—Wo. Aux., Foreign...	3 60	(Catonsville)—Charles J. Toof, Sp. for Fort Yukon sufferers, Alaska	15 00
			5 00
		MASSACHUSETTS—\$318.81	
		Andover—Christ Church, Domestic and Foreign, \$80; General, \$24.	104 00
		Boston—Ascension, General.....	12 50
		Chelsea—St. Luke's, Albert D. Bosson, General.....	10 00

Falmouth (Wood's Hole)—Church of the Messiah, General, \$31.48;		
Church Work Association, Indian, \$5; General, \$10.....	46 48	
Hopkinton—St. Paul's (apportionment, 1903-4), General.....	11 15	
Lynn—Incarnation, General.....	3 81	
Malden (Linden)—St. Luke's, General.....	5 00	
Mattapoisett—St. Philip's, Foreign.....	23 87	
Peabody—Mrs. Helen D. Partridge, General.....	1 00	
Plymouth—Christ Church, General.....	4 00	
Somerville—St. Thomas's, General, \$2; Guild, Sp. for "St. Margaret's" scholarship, for support of Dolores Calderon, in Miss Cuddy's School, Porto Rico, \$10.....	12 00	
Miscellaneous — "Branch Junior Aux." scholarship, Miss Sabine's School, Anvik, Alaska...	85 00	
MICHIGAN—\$17.46		
Caro—Trinity Church S. S., Domestic and Foreign.....	5 00	
Detroit—St. Luke's, "Miss S. S., Domestic and Foreign.....	2 63	
Hamburg—St. Stephen's, General.....	7 05	
Lexington—Church of the Good Shepherd, General.....	2 78	
MILWAUKEE—\$31.71		
Delafield—St. John's, Sp. for St. Luke's Hospital, Tokyo.....	5 00	
Milwaukee—St. John's, Sp. for Bishop McKim's work, Tokyo.....	16 00	
Susser—St. Alban's, Sp. for St. Luke's Hospital, Tokyo.....	10 71	
MINNESOTA—\$136.93		
Cokato—St. Sigfrid's S. S.,* General.....	3 54	
Fairmont—St. Martin's, Red Miteboxes, General.....	7 87	
Faribault—Church of Our Merciful Saviour Cathedral, General.....	37 10	
Minneapolis (Linden Hills)—St. John's, Sp. for Porto Rican Equipment Fund.....	1 56	
Julia M. Haseltine and Mother, Sp. for Porto Rican Equipment Fund.....	1 00	
Cash, Sp. for Porto Rican Equipment Fund.....	50	
Northfield—All Saints' Sp. for Porto Rican Equipment Fund.....	10 01	
St. Paul—St. Clement's (of which apportionment, 1903-4, \$4), General.....	10 00	
Willmar—St. Luke's (apportionment, 1903-4), General.....	65 35	
MISSOURI—\$52.57		
Canton—St. Peter's (apportionment, 1903-4), General.....	12 50	
Palmyra—St. Paul's, Sp. for Dr. Teusler's work at St. Luke's Hospital, Tokyo.....	8 07	
St. Louis—Mrs. H. P. Knapp, Wo. Aux., Sp. for Mauricias's salary, Los Angeles.....	30 00	
J. A. and N. Dickinson, Domestic and Foreign.....	2 00	
NEBRASKA—\$13.05		
Central City—Christ Church, Foreign.....	10 00	
Falls City—St. Thomas's, General..	3 05	
NEWARK—\$31.60		
Hackettstown—St. James's, General.....	19 60	
Newark—Christ Church, General...	2 00	
Rutherford—Grace, General.....	10 00	
NEW HAMPSHIRE—\$46.63		
Derry—Transfiguration S. S.* (additional), General.....	38	
Keene—Rev. Edward A. Renouf, D.D., \$25; Mrs. Esther T. Renouf, \$15; Bishop Restarick's work, Honolulu.....	40 00	
Sanbornville—St. John the Baptist, General.....	6 25	
NEW JERSEY—\$133.94		
Camden—St. John's, General.....	3 80	
Crawford—Trinity Church, Domestic and Foreign.....	30 40	
Long Branch—St. James's, Hankow. Mount Holly—St. Andrew's, Domestic, \$10.17; Colored, \$2.01....	12 18	
New Brunswick—St. John's, Junior Aux., General.....	2 75	
Plainfield (Netherwood)—St. Stephen's, General.....	1 61	
Rumson—St. George's, Wo. Aux., Sp. for insurance dues of Rev. G. F. Mosher, Shanghai.....	50 00	
Sand Hills—St. Barnabas's, General.....	2 00	
Miscellaneous—"Ten per cent.," General.....	3 00	
NEW YORK—\$1,724.02		
Lithgow—St. Peter's, General.....	6 00	
Matteawan—St. Luke's, General, \$13.50; Sp. for Bishop Partridge Vestment Fund, Kyoto, \$5; Sp. for Bishop Ingle Memorial Fund, Hankow, \$3.....	21 50	
New York—Beloved Disciple, General.....	10 00	
Calvary, Mrs. J. E. Andrews, Wo. Aux., Sp. for church building, Mito, Kyoto.....	1 60	
Christ Church, Sp. for Bishop Kinsolving, Brazil.....	5 00	
Epiphany S. S.,* General.....	123 87	
Epiphany Chapel, C. H. Preston, Sp. for Bishop Purse, Oklahoma and Indian Territory.....	10 00	
Grace, "Member," Wo. Aux., Sp. for church at Mito, Tokyo.....	50 00	
Holy Apostles, Wo. Aux., Sp. for Mrs. Cooper, Shanghai, for Christmas gifts, \$5; Sp. for Miss Bull, Kyoto, for Christmas gifts, \$5.....	10 00	
Holy Communion, Augusta G. McCurdy, Sp. for Bishop Ingle Memorial Fund.....	10 00	
Incarnation, "A Friend of Japan," Wo. Aux., Sp. for church at Mito, Tokyo, \$300; Mrs. M. E. Watson, Wo. Aux., Sp. for church building, Mito, Tokyo, \$10.25; Sp. for Rev. G. F. Mosher, Shanghai, for Credence table, \$5; Mrs. T. Wyman Porter, Wo. Aux., Sp. for church building, Mito, Tokyo, \$5.....	320 25	
St. Bartholomew's, "A Friend" Wo. Aux., Sp. for church building, Mito, Tokyo.....	10 00	
St. Bartholomew's Parish House S. S., Miss Squires Primary Class, "David H. Greer" scholarship, St. Elizabeth's School, South Dakota.....	60 00	
St. Luke's Chapel, Domestic.....	12 50	
Transfiguration Chapel, General.....	2 00	
Miss C. Tay, Sp. for Organ Fund, St. John's Church, China.....	500 00	
Miss Ellen King, for "Alice Rives's" scholarship, St. Elizabeth's School, Standing Rock, South Dakota.....	60 00	
"A Friend," Wo. Aux., Sp. for Bishop Funsten, Boise.....	200 00	
Mrs. Ogden and Miss Annie Frazier, Sp. for Bishop Rowe,		

Alaska	20 00	Cooper Pullman, Sp. for Bishop Leonard Memorial, Salt Lake..	5 00
E. P. Wheeler, Sp. for St. Stephen's Church, Pittsburg, Virginia	10 00	Miscellaneous—"G. J. R.," General	1,000 00
M. C. Merick, General.....	5 00	PITTSBURGH—\$87.76	
Poughkeepsie—St. Paul's General..	24 65	Ashcroft—Church of the Good Shepherd, General.....	25 00
Saugerties—Trinity Church (apportionment, 1903-4), General.....	51 65	Charlerot—St. Mary's S. S. Sp. for Porto Rican Equipment Fund..	10 00
Upper Red Hook—Ella Mooney, "Thank-offering," General.....	100 00	Foxburg—Our Father Church Guild, "Sarah Lindley Fox" scholarship, St. Paul's College, Tokyo.	50 00
Miscellaneous—St. Augustine League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50	100 00	Pittsburgh—Grace, Foreign and Domestic	2 76
NORTH CAROLINA—\$7.00		QUINCY—\$2.17	
Charlotte—St. Peter's S. S., Infant-class, Babies' Branch, Sp. for Deaconess Henderson, Shanghai, for sick child.....	1 00	Galesburg—Christ Church, Babies' Branch, Domestic, \$1.08; Foreign, \$1.09.....	2 17
Milton—Mrs. Lewis Walker, Foreign	5 00	RHODE ISLAND—\$192.76	
Miscellaneous—Babies' Branch, Little Helpers' Day-school, Shanghai	1 00	Bristol—Trinity Church, General...	1 25
OHIO—\$53.00		Newport—Trinity Church, General..	191 51
Cleveland—Miss Mary U. Miller, for "Louise Miller" scholarship in St. Agnes's School, Kyoto...	50 00	SOUTH CAROLINA—\$64.11	
Kinsman—Grace, General.....	3 00	Berkeley—St. John's (apportionment, 1903-4), General.....	12 50
OREGON—\$1.05		Charleston—St. Michael's "Two Members," General.....	2 00
Astoria—Grace, Juniors, "Lottie S. Short Memorial" scholarship, Trinity Divinity-school, Tokyo..	1 05	Cheraw—St. David's (apportionment, 1903-4), General.....	5 00
PENNSYLVANIA—\$2,562.41		Eastover—Zion, Wo. Aux., General..	1 25
Philadelphia—Christ Church Chapel, in Memoriam, "A. G. M.," Sp. for Ingle Memorial, Hankow, \$200; Sp. for Bishop Leonard Memorial, Salt Lake, \$100....	300 00	Florence—St. John's, Wo. Aux., General	5 71
Prince of Peace Chapel S. S., General	67 02	Pee Dee—Prince Fredericks, Wo. Aux., General.....	4 05
St. Clement's, Sp. for the bier at Ponce, Porto Rico.....	5 00	Pineville—Church of the Redeemer (apportionment, 1903-4), General	5 00
St. James's S. S., Miss Nora Davis's class, Sp. for an invalid's wheeling-chair, for the hospital in Manila.....	25 00	St. Stephen's (apportionment, 1903-4), General.....	5 10
St. Jude's S. S., Sp. for District of Olympia, \$10; Sp. for Bishop Brown, Arkansas, \$10; Sp. for Bishop Rowe, Alaska, \$5; Colored Missions, \$5; Sp. for Bishop Kinsolving, Brazil, \$6.50....	36.50	Spartanburg—St. Paul's (apportionment, 1903-4), General.....	10 00
(Germantown)—St. Luke's, Indian	40 44	Union—Mission (apportionment, 1903-4), General.....	1 00
Aramingo—St. Paul's, General... ..	8 30	Yorkville—Church of the Good Shepherd (apportionment 1903-4), General	12 50
St. Peter's, "A Member," for salary of Rev. R. A. Walker, Tokyo	750 00	SOUTHERN OHIO—\$9.78	
(Germantown)—St. Peter's, Sp. for Bishop Rowe, Fort Yukon, \$5; Sp. for Fort Yukon sufferers, Alaska, \$5.50.....	10 50	Cincinnati (Wyoming)—Ascension, General	2 00
"A Member of the Church," "Geo. L. Harrison" Graduate scholarship, \$1; South Dakota, \$60; "Geo. L. Harrison" scholarship, \$2; St. Elizabeth's School, South Dakota, \$60; Indian work, South Dakota, \$5.....	125 00	Mechanicsburg—Church of Our Saviour S. S., General.....	7 78
"F. C. G.," Domestic, \$15; Foreign, \$15.....	30 00	SOUTHERN VIRGINIA—\$407.69	
"M. B.," per Bishop Hare, Indian work, South Dakota.....	100 00	Bath Co. (Warm Springs)—Sp. for Bishop C. M. Williams, Kyoto, Japan	50 00
"S.," Indian.....	50 00	Buckingham Co.—Emmanuel Church, Domestic and Foreign.....	7 15
Rockledge—Holy Nativity, General..	2 06	Grace, Domestic and Foreign.....	1 00
Upper Providence—St. Paul's memorial S. S., Philippines, \$4.16; Sp. for Mexico, \$1.79; China, \$1.64	7 59	Campbell Co. (Lynchburg)—Grace Memorial, General, \$100.50; Sp. for Brazil, \$50.....	150 00
Wyncote—All Hallow's Chapel, F.		Dinwiddie Co. (Petersburgh)—Grace, Sp. for Grace Church, Shanghai	25 00
		Greensville Co. (Emporia)—Christ Church, Wo. Aux., General....	9 00
		Nelson Co. (Arrington)—Christ Church, Mrs. E. G. Horsley, Sp. for Brazil.....	3 00
		Norfolk Co. (Norfolk)—St. Luke's, Sp. for Ngankin Hospital, Hankow	1 00
		Northampton Co. (Eastville)—Christ Church, General.....	7 92
		(Bridgetown)—Hungar's Church, General	3 12
		Miscellaneous—Sp. for Rev. Oliver John Whildin, for deaf-mutes of the South.....	150 00
		SPRINGFIELD—\$13.45	
		Springfield—St. Paul's, Sp. for Rev. C. C. Lemon, Arkansas.....	13 45

TENNESSEE—\$31.33

<i>Memphis</i> —Grace, Junior Aux., Sp. for sufferers, Fort Yukon, Alaska	15 00
<i>Nashville</i> —All Saints' S. S.,* Foreign	3 30
Hoffman Hall S. S.,* Foreign	5 84
St. Barnabas's and All Saints', Foreign	4 69
<i>Paris</i> —Grace, Domestic and Foreign.	31 33

TEXAS—\$5.00

<i>Palestine</i> —St. Philip's, Sp. for Hakuaisa Orphanage, Osaka, Kyoto	4 00
<i>Wharton</i> —St. Thomas's S. S.,* General	1 00

VERMONT—\$54.11

<i>St. Alban's</i> —St. Luke's S. S., Foreign	4 11
<i>Miscellaneous</i> —Wo. Aux., "A Friend," Sp. for catechetical and normal school building, Hankow	50 00

VIRGINIA—\$222.30

<i>Albemarle Co.</i> (Charlottesville)—Christ Church, Mrs. H. C. Marchant, Sp. for Ngankin Equipment Fund, Hankow	50 00
(Garths)—St. James's Chapel, General	3 00
<i>Culpepper Co.</i> (Brandy Station)—Christ Church, General, \$2.80; Foreign, \$4; Domestic and Foreign, \$4.	10 80
<i>Fauquier Co.</i> —Whittle Parish, Grace, Trinity and Whittle Chapel, Foreign	25 00
(Warrenton)—St. James's, Junior Aux., Sp. for Rev. J. J. Chapman, Kyoto, for a Bible-woman	90 00
<i>Frederick Co.</i> (Winchester)—Christ Church, Domestic	11 50
<i>Henrico Co.</i> (Richmond)—All Saints' Parish, Sp. for Ngankin Church and Hospital Building Fund, Hankow	25 00
<i>Spotsylvania Co.</i> —Berkley Parish, St. John's (apportionment, 1903-4), General	1 00
Christ Church (apportionment, 1903-4), General	3 00
St. George's Parish, St. George's Chapel (apportionment, 1903-4), General	3 00

WASHINGTON—\$155.00

<i>Washington (D. C.)</i> —St. John's, "A Member" Sp. for Porto Rican Equipment Fund	5 00
(Columbia Heights)—St. Stephen's, General	50 00
Gifford Pinchot, Sp. for Bishop Rowe's work, Alaska	50 00
Dr. Robert Reyburn, Sp. for Porto Rican Equipment Fund	5 00
Rock Creek Parish, "A Member," for work in Japan	5 00
St. Andrew's Parish, "A Member," Bishop Rowe's work, Alaska, \$3; Bishop Brent's work, Philippines, \$3; St. Mary's Hall, Shanghai, \$4.	10 00
<i>Montgomery Co.</i> (Poolesville)—St. Peter's Church Ladies' Missionary Society, Sp. for Ingle Memorial Fund, Hankow	5 00
<i>Prince George Co.</i> (Collington)—Holy Trinity Church, General	25 00

WESTERN MASSACHUSETTS—\$108.95

<i>North Adams</i> —St. John's, General, \$3.60; through Wo. Aux., Deaconess Sabine's salary, Alaska,	
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\$5	8 60
<i>Pittsfield</i> —St. Stephen's, General	10 00
<i>Stockbridge</i> —St. Paul's, Colored	75 35
<i>Williamstown</i> —St. John's Wo. Aux., Miss Woods's salary, Alaska, \$5; Dr. Hayden's salary, North Carolina, \$5; Miss Peck's salary, Kyoto, \$5.	15 00

WESTERN NEW YORK—\$117.07

<i>Batavia</i> —The Miss Pomeroy's, Sp. toward a nurses' home in connection with St. Mark's Hospital, Salt Lake City, Utah	10 00
<i>Buffalo</i> —Mrs. W. P. Humbert, Sp. for Bishop Partridge's Chapel, Kyoto	5 00
<i>Corning</i> —Christ Church, General, \$16.02, Foreign, \$22.05	38 07
<i>Rochester</i> —St. Luke's S. S., toward salary of Miss A. S. Marsh, Honolulu	60 00
Trinity Church, Emma M. Moser, Sp. Bishop Leonard Memorial Fund, Salt Lake, \$1, Sp. Bishop Ingle Memorial Fund, Hankow, \$1.	2 00
<i>Miscellaneous</i> —Babies' Branch, "Little Helpers" Day School, Shanghai	2 00

WEST MISSOURI—\$11.81

<i>Atchinson Co.</i> —St. Oswald's, General	6 21
<i>St. Joseph</i> —Christ Church, through Wo. Aux., Sp. Bishop Ingle Memorial Fund, Hankow	4 00
St. Matthias, General	1 60

WEST VIRGINIA—\$35.28

<i>Ansted</i> —Church of the Redeemer, Domestic	5 39
<i>Harper's Ferry</i> —St. John's, Sp. for Brazil	4 07
<i>Parkersburg</i> —Church of the Good Shepherd, Sp. for Mexico	2 50
<i>Shepherdstown</i> —Trinity Church, Domestic, \$9.38, Foreign, \$13.94.	23 32

ALASKA—\$5

<i>Sitka</i> —St. Peter's by the Sea, Wo. Aux., Deaf Mute Mission	5 00
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ASHEVILLE—\$25.49

<i>High Shoals</i> —Miss Ida Ramsauer, General	1 00
<i>Miscellaneous</i> —Wo. Aux., Sp. for Dr. Woodward's new hospital building at Ngankin, Hankow, \$21.49, General, \$3.	24 49

DULUTH—\$47.00

<i>Duluth</i> —St. Paul's, General	47 00
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OKLAHOMA AND INDIAN TERRITORY, \$1.00

INDIAN TERRITORY.	
<i>Anderson</i> —"A Churchman," Sp. toward rebuilding St. Mary's Orphanage, China	1 00

OLYMPIA—\$2.00

<i>Puyallup</i> —Mary D. Pulford, for the deficit, General	2 00
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SACRAMENTO—\$8.00

CALIFORNIA.	
<i>Colusa</i> —St. Stephen's, Miss Martha S. Arvedson, General	2 00
<i>Petaluma</i> —St. John's S. S., Sp. for St. Agnes's debt, Kyoto	6 00

SALINA—\$6.50

<i>Dodge City</i> —St. Cornelius's, General	6 50
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WESTERN TEXAS—\$4.35	
<i>Corpus Christi—Church of the Good Shepherd, General.</i>	4 35
FOREIGN—\$10.00	
<i>London, England—"A Friend," Foreign</i>	10 00
MISCELLANEOUS—\$3,359.61	
<i>Interest, Domestic, \$1,907.95, Foreign, \$644.33, General, \$189.88, Special, \$193.90</i>	2,936 06
<i>Alumni of Episcopal Theological Seminary, Cambridge, Mass., for salary of Rev. L. H. Roots, Hankow</i>	375 00

<i>"In loving memory, Kate S. Nelson, Sept. 12th, 1904," through Wo. Aux., Sp. for Miss Thackara, Navajo Hospital, Ariz.</i>		25 00
<i>Through "Southern Churchman," Sp. for Grace Church, Shanghai.</i>		23 55
LEGACIES—\$10,500		
<i>Conn. Norwalk—Estate of Miss Ann B. Smith, to the society.</i>	1,000 00	
<i>Mass. Boston—Estate of Miss Elizabeth S. Fiske, Domestic, \$4,750, Foreign, \$4,750</i>	9,500 00	
Receipts for the month		\$22,625.40

AMERICAN CHURCH MISSIONARY SOCIETY

Evangelical, Voluntary, Auxiliary to the Board of Missions

President, WILLIAM JAY SCHIEFFELIN.

Treasurer, J. HULL BROWNING, Esq.

Field Secretary, REV. H. R. HULSE.

Office Secretary, EUGENE M. CAMP.

Office, Room 53, Church Missions House, New York City.

The Society appeals for aid for its Domestic missionaries, for Brazil, and for Cuba.

ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from August 1st, to September 1st, 1904:

ALBANY—\$9.72			NEW HAMPSHIRE—\$20.00		
<i>Cooperstown—Christ Church, Brazil.</i>	3 00		<i>Manchester—Grace, Cuba, \$10; Brazil, \$10.</i>	20 00	
<i>Ilion—Mr. Albert B. Russell, Annual Membership</i>	3 00		NEW JERSEY—\$274.32		
<i>Jordansville—Baptist Church, Brazil.</i>	3 72		<i>Camden—St. Paul's, Cuba, \$108.29; Brazil, \$108.38.</i>	216 67	
CENTRAL PENNSYLVANIA—\$2.47			<i>Mt. Holly—St. Andrew's, Brazil, \$7.69; Porto Rico, \$7.70.</i>	15 39	
<i>Paradise—All Saints', Cuba, \$1.23; Brazil, \$1.24.</i>	2 47		<i>Plainfield—Rev. W. H. Neilson, D.D., for purchase of property at Jesus del Monte, Cuba.</i>	20 00	
CONNECTICUT—\$50.00			<i>Seawen—St. John's (Mrs. Robert G. Clarkson), Brazil.</i>	5 00	
<i>New Milford—Summer School for Missions, Brazil.</i>	50 00		<i>Trenton—Grace, Cuba, \$6.13; Brazil, \$6.13.</i>	12 26	
KENTUCKY—\$20.00			<i>Toms River—Christ Church, Brazil.</i>	5 00	
<i>Hopkinsville—Trinity Church, Cuba, \$10; Brazil, \$10.</i>	20 00		NEW YORK—\$83.50		
LONG ISLAND—\$168.95			<i>New York City—Intercession, Cuba, \$12.50; Brazil, \$12.50.</i>	25 00	
<i>Astoria—Church of the Redeemer, Cuba</i>	43 95		<i>Mrs. Martin R. Greene, Annual Membership</i>	3 00	
<i>Brooklyn—Grace (Mr. Wilhelmus Mynderse), Brazil.</i>	100 00		<i>Nyack—Grace, Cuba, \$14.75; Brazil, \$14.75</i>	29 50	
<i>Far Rockaway—St. John's, Cuba.</i>	25 00		<i>Poughkeepsie—Christ Church, Brazil.</i>	1 00	
LOUISIANA—\$50.00			<i>Yonkers—St. John's (Mr. E. Sherman Gould), for rectory at Bolondron, Cuba.</i>	25 00	
<i>New Orleans—St. Paul's, Brazil.</i>	50 00		PENNSYLVANIA—\$108.00		
MAINE—\$940.58			<i>Concord—St. John's.</i>	30 00	
<i>Bar Harbor—St. Saviour's, Brazil.</i> ...	240 58		<i>Philadelphia—Holy Trinity Church, for church at Havana, Cuba.</i> ...	25 00	
<i>St. Saviour's, Wo. Aux., Brazil.</i> ...	154 00		<i>(Wissahickon Heights)—St. Martin's-in-the-Field, S. S., Brazil.</i> ...	50 00	
<i>North East Harbor—St. Mary's-by-the-Sea, Brazil.</i>	546 00		<i>Miss I. Tatham, Annual Membership</i>	3 00	
MARYLAND—\$20.07			PITTSBURG—\$23.77		
<i>Baltimore Co. (Lutherville)—Holy Comforter Chapel, Brazil.</i>	15 07		<i>Erie—St. Paul's, Cuba.</i>	7 77	
<i>Garrett Co. (Oakland)—St. Matthew's (Mrs. J. E. Grammer), Brazil.</i> ...	5 00		<i>Oakmont—St. Thomas's, Brazil.</i>	10 00	
MASSACHUSETTS—\$30.00			<i>Pittsburg—Calvary Junior Communicant's Guild, Brazil.</i>	6 00	
<i>New Bedford—St. James's, Cuba, \$15; Brazil, \$15.</i>	30 00		SOUTHERN VIRGINIA—\$147.22		
MINNESOTA—\$2.50			<i>Augusta Co. (Staunton)—Mrs. J. Mason Miller, Brazil.</i>	5 00	
<i>Minneapolis—St. Matthew's, Brazil.</i> ...	2 50		<i>Emanuel Church, Wo. Aux., Brazil</i>	1 00	
MISSOURI—\$123.00			<i>Campbell Co. (Lynchburg)—Grace, Wo. Aux., Brazil, \$5; for Havana Orphanage, \$5.</i>	10 00	
<i>Old Orchard—Emmanuel Church, Cuba, \$52; Brazil, \$51.</i>	103 00				
<i>St. Louis—Ascension, Cuba, \$10; Brazil, \$10.</i>	20 00				
NEWARK—\$60.70					
<i>Newark—"A Friend," Cuba.</i>	5 00				
<i>Summit—Calvary, Cuba, \$27.85; Brazil, \$27.85.</i>	55 70				

Mrs. E. F. McDaniel, Brazil.....	5 00	Louisa Co. (Mineral)—Incarnation, Cuba, \$3.42; Brazil, \$3.41....	6 83
Moore Parish, Church of the Good Shepherd, Brazil.....	6 00	WASHINGTON—\$12.00	
Trinity Church, Brazil.....	2 18	District of Columbia—Trinity Church, Brazil.....	12 00
Powhatan Co.—Manikin Church, Cuba, \$1.50; Brazil, \$1.50....	3 00	WESTERN MASSACHUSETTS—\$112.88	
Dinwiddie Co. (Petersburg) Grace, Brazil.....	10 00	North Adams—St. John's, Cuba, \$8.94; Brazil, \$8.94.....	17 88
St. John's, Brazil.....	10 00	Springfield—Christ Church.....	25 00
St. Paul's, Brazil.....	30 00	Williamstown—St. John's, Cuba, \$32.50; Brazil, \$32.50.....	65 00
Halifax Co. (Houston)—St. John's Brazil.....	14 22	Worcester—St. John's Wo. Aux., Bra- zil,	5 00
Norfolk Co. (Norfolk)—St. Luke's Cuba, \$5; Brazil, \$1.....	6 00	WESTERN MICHIGAN—\$10.00	
St. Bride's Parish, St. Paul's, Cuba, \$5; Brazil, \$5.....	10 00	Holland—Grace, A Friend, Cuba, \$5; Brazil, \$5.....	10 00
Pulaski Co. (Pulaski)—Magill Mem- orial, Brazil.....	7 91	WESTERN NEW YORK—\$26.00	
Rockbridge Co. (Lexington)—R. E. Lee Memorial, Cuba, \$12.96 Brazil, \$12.95.....	25 91	Geneva—Trinity Church, Cuba, \$2.50; Brazil, \$2.50.....	5 00
York Co. (Yorktown)—Grace (Mrs. J. J. Nottingham), Brazil.....	1 00	Jamestown—St. Luke's, Cuba, \$8; Brazil, \$8; Wo. Aux., Brazil, \$5	21 00
TENNESSEE—\$20.00		WEST VIRGINIA—\$212.76	
Nashville—St. Ann's S. S., Cuba, \$10; Brazil, \$10.00.....	20 00	Charleston—St. John's, Brazil.....	66 83
VIRGINIA—\$95.82		Charlestown—Zion, Brazil.....	46 86
Albemarle Co. (Charlottesville)— Rev. D. C. T. Davis, Cuba, \$1.25; Brazil, \$1.25.....	2 50	Clarksburg—Christ Church, Cuba, \$2; Brazil, \$2.....	4 00
Ivy Depot, St. Paul's Cuba, \$3; Brazil, \$3.....	6 00	Martinsburg—Trinity Church, Cuba, \$1.51; Brazil, \$1.51.....	3 02
Frederick Co. (Winchester)—Christ Church, Brazil.....	30 60	Union—All Saints' S. S., Cuba, 33 cts.; Brazil, 34 cts.....	67
Hanover Co. (Oliver)—Church of Our Saviour S. S., for Church at Santa Maria, Brazil.....	5 00	Wheeling—St. Luke's Domestic, \$18.86; Cuba, \$18.76; Brazil, \$18.76	56 38
St. James's, Cuba, \$7.50; Bra- zil, \$7.50.....	15 00	White Sulphur Springs — St. Thomas's, Brazil.....	10 00
Henrico Co. (Richmond)—St. An- drew's, Brazil.....	13 89	St. Thomas's (Mrs. Paine), Brazil.	25 00
Mrs. Emma C. Rieley, for church at Santa Maria, Brazil.....	5 00	Total of contributions.....	\$2,624 26
Loudoun Co. (Hamilton)—St. Paul's, for Rev. W. C. Brown, famine sufferers	11 00	" sales Fraternity of Prayer.....	53 55
		Income	287 50
		Church Mission subscriptions.....	58
		Miscellaneous	14 75
		Total from all sources.....	\$2,980 64

Contributions from September 1st, to October 1st, 1904.

ALBANY—\$20 00		Lee Memorial, Cuba, \$1.55; Brazil, \$1.55.....	3 10
Richfield Springs—Vacation Con- ference of Church Workers, special for property at Jesus del Monte, Havana, Cuba.....	20 00	VIRGINIA—\$38.05	
CONNECTICUT—\$25.00		Westmoreland Co. (Oak Grove)— Washington Parish, Cuba, \$2.50; Brazil, \$2.50.....	5 00
Hartford—(Mrs. Mary W. Gray) Trinity Church, special for Rec- tory at Bolondron, Cuba.....	5 00	Alumni Association of the Theologi- cal Seminary of Virginia, for salary of Rev. W. C. Brown, D.D., Brazil.....	33 05
Norwich—Christ Church, Cuba, \$10; Brazil, \$10.....	20 00	WESTERN MICHIGAN—\$3.00	
MAINE—\$50.00		Holland—Rev. D. S. Benedict, An- nual Membership.....	3 00
Falmouth (Foreside)—St. Mary's, Brazil	50 00	WEST VIRGINIA—\$25.50	
MINNESOTA—\$11.00		Charles Town (Zion)—(Gen. W. P. Craighill, U. S. A.) Domestic, \$4.50; Cuba, \$4; Brazil, \$4....	12 50
Minnesota—Friends in Minnesota, special for Rectory at Bolon- dron, Cuba.....	11 00	Parkersburg—Chapel of the Good Shepherd, Domestic, \$3; Cuba, \$1.50; Brazil, \$1.50.....	6 00
NEW HAMPSHIRE—\$10.00		Church of the Good Shepherd S. S., Cuba, \$3.50; Brazil, \$3.50..	7 00
Keene—St. James's (Rev. E. A. Re- nouf, D.D.,) Cuba, \$5; Bra- zil, \$5.....	10 00	FOREIGN—\$15.00	
NEW JERSEY—\$125.00		Cuba, Havana—Holy Trinity Chapel S. S., for purchase of books....	15 00
Belmar—Holy Apostles, Brazil.....	125 00	MISCELLANEOUS—	
NEW MEXICO—\$3.00		Friends, special for the Edith Franklin Memorial Room at Santee Agency, S. D.....	125 00
El Paso—Miss Lila Davis Porches, Annual Membership.....	3 00	Total of contributions.....	\$469 15
NEW YORK—\$15.50		Income	78 75
New York City—Ascension Memorial, Cuba, \$2.50; Brazil, \$2.50.....	5 00	Church Mission.....	1 00
Beloved Disciple, Cuba, \$3.75; Brazil, \$3.75.....	7 50	Conference of Church Workers at Rich- field Springs, N. Y.....	191 57
Miss Regina Garragues, Annual Membership	3 00	Fraternity of Prayer.....	2 05
SOUTHERN VIRGINIA—\$3.10		Miscellaneous	705 10
Rockbridge Co. (Lexington)—R. E.		Total from all sources.....	\$1,447 68

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

Composed of All Members of the Church

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Whose membership includes all the Bishops of the Church, four clerical and four lay elected deputies from each diocese, and one clerical and one lay elected deputy from each missionary district, meets triennially, determines the general lines of the Church's missionary policy, and elects as its executive committee for missionary management the Board of Missions, composed of fifteen bishops, fifteen other clergymen and fifteen laymen. The Presiding Bishop of the Church is *ex-officio* President of the Board. The Convention also elects a General Secretary and a Treasurer.

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